

A mind would have to equal God's to comprehend *all* of the Truth; so it is no wonder C. S. Lewis called pride "the Great Sin."

I feel that Dr. Peale needs no defense from me—that he is one of the greatest Christians of our day. I am writing this to you from a strict sense of duty. It has cost me a great effort, for as F. W. Robertson said once, "strong sense of wrong makes one use strong words," and I love the Episcopal Church and your paper so dearly, you can realize the difficulty of this letter.

Serious values are at stake in a Christian's presuming to call another believer a "non-Christian," as Mr. Magruder called Dr. Peale. Contempt for another's ways and views breeds hate—not love!

MRS. GEORGE K. TAYLOR, JR.
AMELIA, VA.

► CRITICIZES CARTOON

I would like to call your attention to the blasphemous cartoon of the priesthood showing two figures in the sacred vestments of a priest with the words, "I feel like the Devil today," under the picture (*ECnews*, Jan. 23).

What an enlightening inspiration to young priests and those preparing for Holy Orders to see a picture of that caliber. It makes one wonder if there is today in the Church any reverence, dignity and Holy Orders. The Church is at a distressingly low ebb.

FREDERICKA HILL
UPPER MARLBORO, MD.

► AGAIN, NOMENCLATURE

Though there is considerable agitation concerning a change in the name of this American Church, as evidenced by the many letters, besides personal conversations one hears, it is not likely that General Convention will take any action in the matter unless some one or more dioceses—and the more the better—petition through their conventions or convocations that some action be initiated by the coming session in September.

There might be a more explicit name found, but not one more likely to receive hospital attention, than the following which I venture to suggest: According to the use of *The Episcopal Church* (of the Anglican Communion) in the United States of America.

These things can be plainly said for it: First, it recognizes the name by which we have been popularly known throughout our American history; second, it tells our origin ("the rock from which we were hewn"), and third, it denotes our relation to a world-wide fellowship of national churches.

Such a name might contribute toward lifting us out of the sectarian picture in which we are now placed in hundreds of towns, where we are only one among many religious bodies.

THOMAS JENKINS
ANAHEIM, CALIF.

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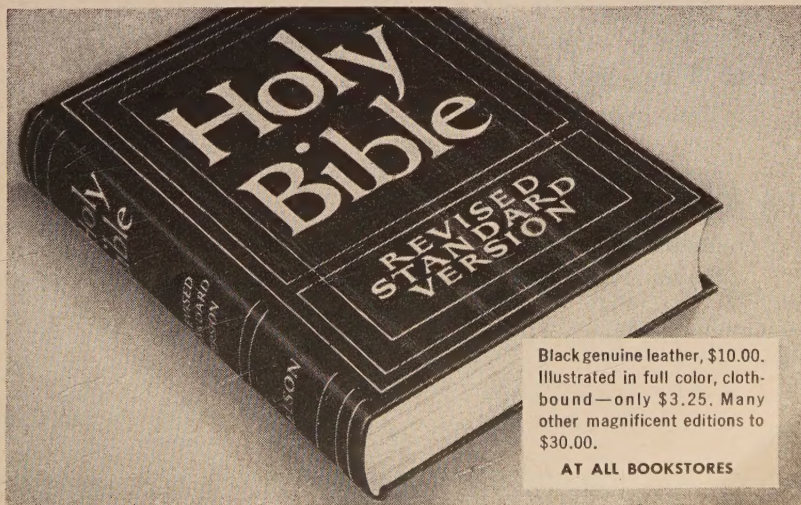
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AT ALL BOOKSTORES

CHANGES

Clergy Placements

Changes

ADAMS, ALGER L., has resigned as vicar of St. Francis of Assisi Mission, Elmsford, N. Y.

APPLEY, BYRLE S., canonically resident in the Diocese of New York, from R. F. D. 6, Norwich, Conn., to R. F. D. 2, Box 232, Gales Ferry, Conn.

BISHOP, JOHN W., from chaplain, St. Mary's Convent, Peekskill, N. Y., to assistant, Church of the Redeemer, Cincinnati, Ohio.

DENNISON, B. WHITMAN, from assistant minister at Christ Church, Oberlin, Ohio, to minister-in-charge, St. Paul's Church, Norwalk, and Zion Church, Monroeville.

DOUGHLIN, HUGH A., from Diocese of Trinidad, to rector, Church of St. Luke the Beloved Physician, N. Y. C.

DOUGLAS, PHILIP C., from Church of Our Saviour, Middleboro, Mass., to Grace Church, New Bedford.

GAUSBY, DONALD S., from Brooklyn, N. Y., to St. Barnabas' Church, Ardsley, N. Y.

GRIBBON, ROBERT B., assistant to the bishop of the Diocese of Easton (Md.), to be also rector, Old Trinity, Church Creek, Dorchester Parish. He is retaining rectorship of St. Paul's, Trappe, and work at Hurlock.

HANNAHS, JOHN H., from priest-in-charge, St. Thomas', Hardin, Mont., to priest-in-charge, St. Thomas', Lovell and St. John's, Powell, Wyo.

HANSON, BENEDICT H., from archdeacon of the Diocese of Lexington (Ky.), to canon of Trinity Cathedral, Newark, N. J.

JOHNSTON, JAMES S., from assistant min-

ister, St. Paul's, Akron, Ohio, to rector, Grace Church, Willoughby.

KENNEDY, JAMES W., from rector, Christ Church, Lexington, Ky., to rector, Church of the Ascension, N. Y. C.

MARSHALL, GEORGE B., canonically resident in the Diocese of New York, to assistant, St. Martin's, Charlotte, N. C.

MAY, LINDE E., III, chaplain, U. S. Navy, canonically resident in the Diocese of New York, from USS Cabot, CVL-28, c/o FPO, New York, to U. S. Naval Hospital, Newport, R. I.

MORRIS, FREDERICK M., from dean, Cathedral Church of St. Mark, Minneapolis, Minn., to rector, St. Thomas', N. Y. C.

PIERSON, ROBERT L., canonically resident in the Diocese of Milwaukee, to assistant, St. Paul's, The Bronx, N. Y.

REDDISH, ROBERT O., from assistant minister, Christ Church, Shaker Heights, Ohio, to rector, St. Paul's, Medina.

SAVOY, JAMES, from rector, St. Cyprian's, Lufkin, Texas, and secretary of the Diocese of Texas since 1949, to rector, Church of the Advent, Nashville, Tenn.

SOUDER, W. HOLT, from associate rector, St. Paul's, Richmond, Va., to rector, Christ Church, Winchester, Va.

STOKES, GEORGE E., JR., from rector, St. Paul's, Haymarket, Va., to rector, St. Paul's, Clinton, N. C.

SWEZY, HERALD C., from Church of the Ascension, West Park, N. Y., to vicar, St. Gregory's Mission, Woodstock.

TEMPLE, CARTER P. (LTO), from assistant, Church of the Crucifixion, N. Y. C., to priest-in-charge, St. Francis of Assisi, Elmsford, N. Y.

TOCHER, GEORGE A. A., locum tenens at St. Paul's, Columbia, Pa., until Jan. 2, 1955, is now available for other work and may be addressed at 512 Featherston Street, Cleburne, Texas.

VINNEDGE, HEWITT B., from Church of the Mediator, McComb, Miss., to St. John's, Crawfordsville, Ind.

WAGNER, CLARENCE A., has resigned as minister-in-charge of St. Paul's Church, Bailey's Crossroads (Falls Church), Va.

WALLACE, PETER, formerly a priest of the Roman Communion, who was received into the Episcopal Church by Bishop Francis E. Bloy of Los Angeles, in November, 1954, has been appointed curate at Christ Church, Coronado, Calif.

WASHINGTON, J. M., from rector, St. Paul's, Kilgore, Texas, to assistant, Church of the Incarnation, Dallas.

WHEELER, PAUL M., from rector, St. James' Parish, Newport-Balboa, Calif., to rector, St. Clement's, Honolulu, T. H.

WILKINSON, ROBERT H., from assistant at St. Mark's, Toledo, Ohio, to rector, St. Paul's, Bellevue and minister-in-charge, Grace Mission, Clyde.

WILLIAMS, ROBERT L., canonically resident in the Diocese of Massachusetts, from assistant, Church of the Holy Communion, Paterson, N. J., to St. Christopher's Chapel, Trinity Parish, N. Y. C.

WOLTERSTORFF, ROBERT M., from rector, Church of the Messiah, St. Paul, Minn., to associate rector, St. James'-by-the-Sea, La Jolla, Calif.

YOUNG, JOHN M., JR., from rector, St. Bartholomew's, Chicago, to rector, St. Paul's, Alton, Ill.

Deposition

TUCKER, IRWIN ST. JOHN, in Chicago, by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

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EPISCOPAL Churchnews

Volume 120

Number 6

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BACKSTAGE

WHEN WRITING his articles on the Episcopal Church in metropolitan areas, Clifford Dowdey has to run through mountains of material, he says, in order to come up with an "impressionistic view" of the Church in whatever city happens to be the subject. Augmenting that material, he either visits the city or gathers information by phone and by mail—contacting friends, clergy and laity—and then proceeds to put together the story. Of great help in preparing data for the story on "The Church in Denver," in this issue, was *ECnews'* correspondent in that scenic mountain area, Mrs. R. M. Ogle. Much of the "digging," as Mr. Dowdey calls the story spadework, does not reach print in the magazine—including the results of various Church-associated organizations whose work is invaluable in the many-sided operations of diocesan headquarters. The reason for this is that Mr. Dowdey strives to present a personal, impressionistic view without concentrating on the diocesan-level, or parish-level, efforts. Such dedicated work (like social agencies and Christian education departments) should be covered, he feels, in stories totally divorced from a round-up of the Church in a major city, unless, of course, one project seems to be the main center of the area's activity. (Incidentally, in between work on the Church in the various cities, Mr. Dowdey has written *The Land They Fought For*, to be published in June in Doubleday's *Mainstream of American*

History series. This book concerns the story of the South as the Confederacy, 1832-1865.) One of the items Mrs. Ogle reported on merits use here in *Backstage*. "While it makes sense historically and geographically that Denver is Colorado, a serious discrepancy arises church-wise," she wrote, "for the metropolitan area with its 21 churches and missions can hardly represent a primarily missionary diocese. Several lines of action are in operation which are present or potential aid toward a reconciliation of these differences. For many years Archdeacon Eric Smith has ranged the mission field, ministering, preaching, teaching, encouraging lay workers, and bringing the problems of these groups to diocesan attention. The Bishop's Scattered Congregation in the rural areas of the state is at present made up of 957 families devotedly served by Mrs. E. T. Boyd (see photo in Denver story), who for almost 25 years has provided the isolated members of her 'flock' with material for family services, church school, confirmation instruction, and personal counseling, by mail, and who was honored last fall by a citation from the Rural Fellowship of the Episcopal Church in recognition of her long and excellent work." Congratulations to Mrs. Boyd, and to the Woman's Auxiliary out there, in their visitation work.

Clifford E. Dowdey

PUBLISHER

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.
NEW YORK NEWS BUREAU: 61 Gramercy Park, North, New York 10, N. Y.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Entered as second class matter at the U. S. Post Office, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1954 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

Episcopal Churchnews receives the full news and picture service of Religious News Service, United Press Photos.

CABLE ADDRESS: ECnews, Richmond, Va. TELEPHONES: Richmond—LD212 and 3-6631; New York, Gramercy 3-3546; TELETYPE: RH 197.

Titles used in Episcopal Churchnews in connection with Episcopal clergy are those indicated by the individual as his preference or as in general usage in his parish.

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This

IS

MAKE BELIEVE



These two little Korean tots in a CCF orphanage in Korea, taking part in a Christmas play, are just making believe they are the characters they portray. But a year ago it wasn't make believe for them. It was all real, too real. The loss of their parents and homes, their hunger, the cold, the hunting in garbage cans and sleeping in doorways, their misery as two among a million refugees—all this was pitifully real. They were two little suffering victims of a war that had ruthlessly taken from them everything a child needs and left for them—nothing.

But orphanage workers rescued them and clothed and fed them and gave them shelter and schooling and love. And taught them about the Star of Bethlehem and about Joseph and Mary and the Christ Child.

Christian Children's Fund has in its Korean orphanages 8,000 happy and well cared for children like these two youngsters. But there are still 50,000 Korean children who are homeless. The destruction was so complete. Back and

forth rumbled the super-tanks and super-guns and super-efficient bombs and napalm sprayers, crumbling and burning homes and lives while the children who did not die whimpered in fear and terror in a destroyed world without love.

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Please send me further information . . .

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Gifts are deductible from income tax.

CHANGES—Continued

Ordinations to Priesthood

BURTON, PERRY, to priesthood, Dec. 28, 1954, at St. John's Church, Vinita, Okla., by the Rt. Rev. Chilton Powell, Bishop of Oklahoma.

CAREY, AMOS C., to priesthood, Jan. 6, at St. Mary's Church, Lawrence Park, Erie, Pa., by the Rt. Rev. William Crittenden, Bishop of Erie.

CONLEY, HERBERT N., to priesthood, Jan. 5, at St. Alban's Church, Cushing, Okla., by the Rt. Rev. Chilton Powell, Bishop of Oklahoma.

DAVIS, JAMES H., to priesthood, Jan. 1, at Church of the Redeemer, Ansted, W. Va., by the Rt. Rev. Wilburn C. Campbell, Bishop Coadjutor of West Virginia.

FOCHT, ALFRED P., to priesthood, Dec. 30, 1954, at St. Barnabas' Church, Arroyo Grande, Calif., by the Rt. Rev. Karl M. Block, Bishop of California.

GOODALL, WILLIAM H., to priesthood, Jan. 6, at Grace Cathedral, San Francisco, Calif., by the Rt. Rev. Karl M. Block, Bishop of California.

GREELEY, JOHN A., to priesthood, Jan. 16, at Grace Church, Toledo, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio.

JONES, EDWARD W., to priesthood, Jan. 30, at Grace Church, Sandusky, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, acting for the Bishop of Western Massachusetts.

LYONS, DONALD, to priesthood, Jan. 16, at St. Paul's Cathedral, Boston, by the Rt. Rev. Charles F. Hall, Bishop of New Hampshire.

MULFORD, DAVID, to priesthood, Jan. 15, at St. Mary's Church, Burlington, N. J., by the Rt. Rev. Alfred L. Baynard, Bishop of New Jersey.

WEAVER, HUGH L., to priesthood, Jan. 8, at St. Mary the Virgin Church, San Francisco, by the Rt. Rev. Karl M. Block, Bishop of California.

WILSON, JAMES C., Feb. 6, to priesthood, at the Chapel of Anabel Taylor Hall, Cornell University, Ithica, by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

WOOD, CHARLES L., to priesthood, Jan. 22, at Holy Trinity Church, Collingswood, N. J., by the Rt. Rev. Alfred L. Baynard, Bishop of New Jersey.

Transitions

ASHBEE, GORDON C., rector, St. John's Church, Lakeport, Calif., to St. Luke's Church, Auburn, as rector.

ASHTON, GEORGE, of Church of the Good Shepherd, Lynchburg, Va., to St. Monica's Mission, Trenton, N. J., as resident priest.

CARMICHAEL, RALPH M., canon residentiary of Cathedral Church of St. John, Wilmington, Del., to St. Andrew's Church, Albany, N. Y., as rector.

CHRISTIANSEN, MAX, rector, Trinity Church, Nevada City, Calif., to St. James' Church, Pasco, Robles, Calif., as rector.

EVERTON, C. W., curate, Trinity Church, Sam Jose, Calif., to St. Martin's Church, Davis, Calif., as resident vicar. He will also work with Episcopal students at the University of California's College of Agriculture in that community.

FORD, BENJAMIN P., missionary in Rosebud, S. Dak., to St. Matthew's Church, Moravia, N. Y., as rector.

FREDERICK, CHARLES E., curate, St. Andrew's Church, New Orleans, La., to St. Paul's Church, Shreveport, as assistant, effective in April.

FRY, WARRIN, associate rector, Trinity Church, Longview, Tex., will become Trinity's rector in April.

GOLDER, JAMES T., rector of Ascension Church, Vallejo, Calif., has resigned, effective March 31, due to ill health.

HASTINGS, AUBREY E., rector, St. Luke's Church, Fall River, Mass., to Christ Church, Warren, Ohio, as assistant.

KELKER, STEPHEN M., rector, Christ Church, Lima, Ohio, has resigned.

McELROY, JAMES F., rector, St. Mark's Church, Toledo, Ohio, has resigned.

MEYER, LOUISE, of Christ Church Cathedral Parish, New Orleans, La., to the Order of St. Helena as a Novice under the name Sister Care.

MILLER, ANGUS, rector, Epiphany Church, Vacaville, Calif., to Clearwater, Tex., as rector of an Episcopal Church there.

O'LEARY, S. BARRY, vicar, St. Peter's Church, Kasson; St. Matthew's, West Concord; and Grace Church, Pine Island, Minn., to Church of the Messiah, St. Paul, Minn., as rector.

by J. V. LANGMEAD CASSERLEY

Fear and Trembling

In 1870 the young woman who was to become world-famous as Sarah Bernhardt, the great French tragic actress, was engaged to an officer of the French army defending Paris against the besieging German forces. This imaginative and inventive young officer was very interested in balloons, then the most popular and apparently the most promising form of aircraft. He proposed to the military authorities that French soldiers should venture out over the German lines in balloons and drop explosives on their military positions.

Sarah Bernhardt was so disgusted that she at once broke off the engagement. She could not, she wrote afterwards in her autobiography, even think of marrying a man to whose mind so atrocious an idea could occur.

This story is interesting as a measure of the way in which our experience of the stormy life of the twentieth century has toughened our consciences and left them less sensitive. We have learned to live through things, and to contemplate policies and employ means, which would have frozen our grandfathers with horror. We have been horrified so often that now it is getting more and more difficult for us to be horrified any more.

One instance of this is our relatively passive acquiescence in the enormous number of annual deaths through road accidents. During the last fifty years the number of our civilians killed by the automobile exceeds the number of our soldiers who have fallen in battle.

The millionth American soldier to die for his country since the Revolution laid down his life in Korea. The automobile claimed its millionth victim about three or four years ago.

Every now and then we hear the dismal tidings of the heavy death rate on our roads reported on the radio or in the press, but it is questionable whether this ghastly destruction disturbs our consciences and evokes our protests so violently as it should. Modern man has been toughened by his times and is in many important respects less sensitive morally than his predecessors. We may compare him to a man without knee jerks, a sure sign that something is gravely wrong with the reflex responses of his nervous system. Of course, as far as most of us are concerned, our knees jerk well enough when prodded on a sensitive spot. Our trouble is that our consciences do not jerk as they should. There is something gravely amiss with our ethical reflexes.

Hydrogen Bomb and Human Conscience

These reflections occurred to me as I studied the summary accounts of the report of the Atomic Energy Commission on the extent of the probable "fall-out" damage which would probably follow the explosion of a hydrogen bomb on or very near the earth's surface. Now there is certainly plenty of public

anxiety about the hydrogen and the atomic bomb. We are all aware of the vast and almost measureless threat to civilization and the life of mankind which it presents.

This is all to the good. Anxiety is by no means always a bad thing, for there are some things in life about which we ought to be anxious, some anxieties which we ought not to try to travel beyond.

Yet there is, it seems to me, something profoundly wrong with the ethical form and direction taken by our present public anxiety about the lethal powers of the new bomb. Almost everywhere what the public mind concentrates on is the nightmarish thought of the horrors which would be experienced if the bombs were dropped on us.

Very rarely, indeed hardly ever, do we seem to be consumed by a conscientious or ethical horror at the thought of dropping such bombs on other people. We are physically fearful about what may be done to us rather than morally horrified at the thought of what we might, under certain conditions, do to others.

This fact represents a very disquieting symptom indeed, disquieting from both a religious and political point of view. Ethical sensitiveness is a good basis on which to build and from which to guide public policy. Fear, on the other hand, like all other unruly emotions, is always a dangerous guide and a false friend.

Political Consequences of Fear

When human beings are in the grip of any strong emotion they always find it difficult to think clearly, and their reaction to the situations which rouse their emotions is nervous and exaggerated. Strong emotion makes us as we say 'jumpy.' It is when we are under the influence of very strong emotions that we make most of our mistakes in life.

Emotion, because when once it gets its head it is so difficult to control, is the weakest and most vulnerable element in the human psyche. We might call it the "Achilles' heel" of man. This is particularly true of the emotion of fear. It makes us suspicious, and more on the watch for other peoples' sins and mistakes than our own. It is a dangerously bad counsellor and a poor foundation for public morale.

In particular, fear makes a man inclined to precipitant and violent actions, and he very often brings on the evil he is striving to avoid in a desperate and unwise attempt to forestall and prevent it. How often, we may ask, in human history has the widespread fear of war been itself the cause of a war which might otherwise have been avoided?

The truly great statesmen have usually been noted for their extraordinary steadiness of judgment, for their ways of keeping their heads cool in a very heated situation.

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. Mch. 20	Everywhere	One Great Hour of Sharing, sponsored by Church World Service.
Mon. Mch. 21-27	Pittsburgh	(D) Nat. Council Leadership Training visit, Miss L. Giesecke.
	Missouri	(D) Nat. Council Leadership Training visit, Rev. H. N. Tinker and Miss Emma Benignus.
Wed. Mch. 23	New York	(N) Pension Board, National Council of Churches.
	Wauwatosa, Wis.	(D) Lenten lecture, Dr. J. V. L. Casserley, Trinity Church.
Fri. Mch. 25	Everywhere	THE ANNUNCIATION
Mch. 25-27	Chicago	(N) Executive Com., United Church Men, National Council of Churches.
	In 105 cities	(N) Radio, "Another Chance," ^a Peggy Wood and Dora Chaplin.
Sat. Mch. 26	Pittsburgh	(D) Women's Corporate Communion and breakfast. Speaker: Mrs. Agnes Sanford. Soldiers' & Sailors' Memorial.
	Pittsburgh	(D) Men's Corporate Communion and breakfast. Speaker: Dr. Elmer Hess. Syrian Mosque.
	Southern Ohio	(D) Nat. Council Leadership Training visit, Rev. H. N. Tinker.
Mch. 26-30	Everywhere	PASSION SUNDAY
Sun. Mch. 27	Nebraska	(D) Nat. Council Leadership Training visit, Rev. G. A. Morrill and Miss Emma Benignus.
Mch. 27-Apr. 3	Idaho	(D) Nat. Council Leadership Training visit, Rev. W. B. Murdock.
Mon. Mch. 28	Chicago	(D) Clergy Round Table. Subject: Our Social Service Agencies. Speakers: Miss Ruth F. Fennessey, C. R. Aukerman, Miss Charlotte Upham, Mrs. Jos. Higgins. St. Paul's Church.
	Erie, Pa.	(D) Nat. Council Leadership Training visit, Rev. A. D. Davies and Miss L. Giesecke.
Tues. Mch. 29	Hartford, Conn.	(D) Dept. of Christian Soc. Rel.
Wed. Mch. 30	Wauwatosa, Wis.	(D) Lenten lecture, Dr. J. V. L. Casserley, Trinity Church.
Thurs. Mch. 31	Washington, D. C.	(D) Executive Council. Church House.
Mch. 31-Apr. 2	Wheaton, Ill.	(N) Annual Christian Social Work conference. Wheaton College.
	Greenwich, Conn.	(N) Retreat for Secretaries in Racial and Cultural Relations. Div. of Christian Life and Work, National Council of Churches.
Fri. Apr. 1-2	Radnor, Pa.	(D) Retreat for men. Conference Center.
Apr. 1-3	In 105 cities	(N) Radio, "Another Chance," ^a Peggy Wood and Dora Chaplin.
Sat. Apr. 2		

^aSee local newspaper for radio times and stations. Heard in some cities on other days.

Consult your rector for times of Holy Communion on Holy Days.

ANGLICAN CYCLE OF PRAYER

March 20	Chester, England	Bishop D. H. Saunders-Davies
March 21	Chicago	Bishops Burrill and Street
March 22	Chichester, England	Bishops G. K. A. Bell and G. H. Warde.
March 23	Chota Nagpur, India	Bishop G. N. L. Hall
March 24	Christchurch, New Zealand	Bishop A. K. Warren
March 25	Clogher, Ireland	Bishop Richard Tyner
March 27	Colombo, Ceylon	Bishop A. R. Graham-Campbell
March 28	Colorado	Bishops Bowen and Minnis
March 29	Connecticut	Bishops Gray and Hatch
March 30	Connor, Ireland	Bishop C. K. Irwin
March 31	Cloyne, Cork & Ross, Ireland	Bishop G. O. Simms
April 1	Coventry, England	Bishops Gorton and Davis
April 2	Cuba	Bishop A. H. Blankingship

Christian INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

Unfortunately the great mass of public opinion is apt to fall far short of the standards of truly great statesmanship. There is always a danger, particularly in a democracy, that the actions of the statesman may be too greatly influenced, perhaps against his own better judgment, by the too emotional condition of the public mind.

He who keeps his head while all about him are losing theirs is apt to find himself for the moment an exceedingly unpopular person.

Fear and Christianity

"Perfect love casteth out fear." After all, Christians have always known that human history will come to an end sometime or other. Indeed for us the end of human history, far from being an unambiguously bad thing, is also the moment at which God will finally establish His kingdom.

The early Christians thought that the end was coming quickly, perhaps in their own generation, but lately we have rather got used to the idea that it might be postponed for a very long time.

Now perhaps we must face up once more to the possibility that there was more to be said for the early Christian belief than has for some centuries been supposed. If the ending of history means the establishing of the kingdom of God, it is by no means something to be feared and dreaded without qualification.

This ending will also be a beginning, and what it begins will be far better than what it ends. It is still true of course that, "It is not for us to know the times and the seasons." But should it happen, in the providence of God, that this should be the particular time and the particular season chosen, there is no reason why Christians should strike tragic attitudes or lose their heads. "We know that all things"—even what look like the worse things—"work together for good to them that love God." If we have that conviction deep down in our hearts then we shall face even the grimmest and most forbidding future without fear.

"Perfect love casteth out fear." The snag is, of course, that even the best of us fall far short of the standards of perfect love, and the most of us have not even begun to measure up to them. It is understandable and even forgivable that fallen men and women should be more afraid of what other people may do to them than of the possibility that they may have to bear the guilt before God of having done terrible things to other people. It is understandable and forgivable, but even what is forgivable can only be forgiven if we repent of it and repudiate it.

If we can substitute a moral and spiritual horror at the very notion of having to use such weapons against other people for a highly emotional fear of the possibility that such weapons may be used against us, then western statesmanship will be set free, with the full support of public opinion, for a new effort, unclouded by mass emotion, to try to avert not merely the physical dangers which menace our bodily existence but also the spiritual dangers which threaten our immortal souls.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Budget of Nearly \$6,000,000 Approved by National Council

Passing its largest budget to date—nearly \$6,000,000—National Council convened for its first quarterly meeting of 1955 with the encouraging reflection that 98 of 99 dioceses and missionary districts had reached their quotas during 1954 and that a goal of \$1,000,000 in emergency reserve funds had been surpassed.

Making possible the record budget of \$5,837,996—\$108,555 more than last year—was the promise of \$4,995,928 from dioceses and missionary districts, compared to 1954 receipts of \$4,917,825.86.

Remainder of the money authorized to be spent in 1955 will come from the United Thank Offering (\$384,668), income from trust funds (\$430,000), income from outside trusts (\$7,400), and miscellaneous sources (\$20,000).

Largest appropriations will go towards the Church's missionary work in the U. S. and abroad. The Overseas Department, administering outposts in Asia, Africa, South and Central America and Alaska, is to receive \$2,273,796, an increase of \$82,419 since 1954. The Home Department will receive \$1,376,660, an increase of \$87,904. Other missionary expenditures will amount to approximately \$600,000.

The budget also includes approximately \$900,000 for education and promotion, \$100,000 for miscellaneous activities, \$36,000 for cooperating agencies, and \$590,000 for administrative expense.

Because of increased expectations for 1955, National Council had to lop off only \$143,260 from the departmental asking budget—smallest cutback in its experience.

Despite encouraging signs, how-

ever, the current budget falls \$91,047 short of General Convention's authorized expenditure of \$5,929,043 for each year of this triennium. The Church is still unable to carry out the program it wants, but each year of the 1953-55 triennium has found the unrealized portion smaller.

Reporting on other money matters, Bishop Henry W. Hobson, chairman of National Council's Department of Promotion, listed an increase in Builders for Christ pledges of \$373,445 over the amount reported in December, bringing the total pledged to date to \$3,808,366, of which \$2,624,917 has been received at National Council headquarters.

A total of \$1,068,000 in undesignated legacies and reserve for emer-

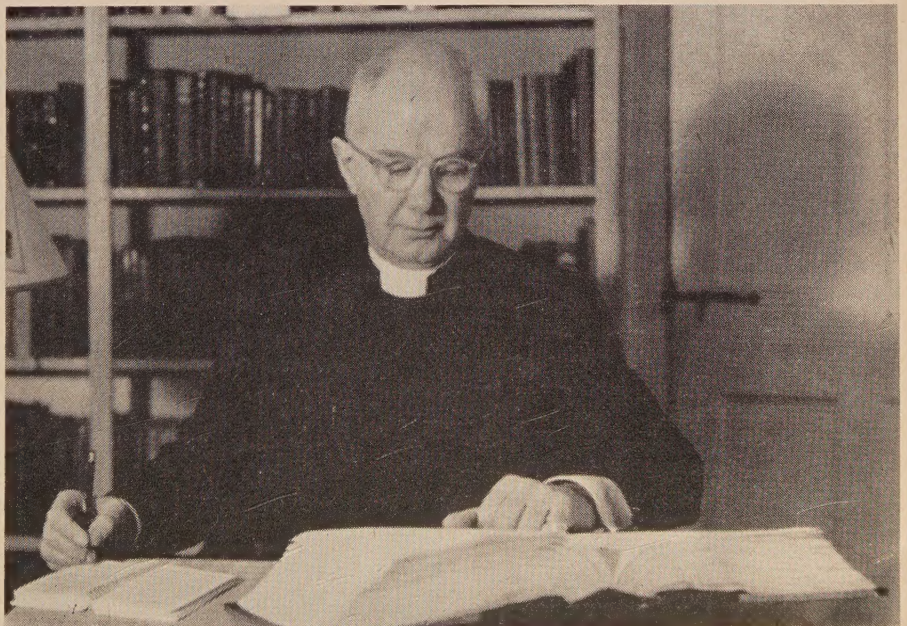
gencies was lauded by Presiding Bishop Henry Knox Sherrill as "a great lift to our missionary cause."

The bishop recalled the time, during the Depression, when it was necessary to institute a 15 per cent cut in all missionary salaries because there was no adequate reserve to meet serious financial repressions.

He pointed out that in the past the undesignated legacies were used to balance the budget and, when that was no longer necessary, they were "spent as fast as they came in."

Helping to bring the emergency reserve over the \$1 million mark was the appropriation of \$103,000 in former China funds, released by the government since the December Council meeting.

Acting on the bishop's recommendation, Council members voted to keep \$1,000,000 of the \$1,068,000 in reserve and to allocate the \$68,000 for extra-budgetary use to meet what Bishop Sherrill labeled as "great needs and opportunities that may never come again."



Dr. Suter: writer-consultant to Department of Christian Education

THE CHURCH ACROSS THE NATION

No specific allocations were made at the meeting, however, and any sum to be spent out of the \$68,000 must receive Council approval.

Among reports received were those of the Presiding Bishop's Committee on World Relief and Church Cooperation, the National Advisory Committee on Town and Country Work, the Armed Forces Division, the Adult Division of the Department of Christian Education, the Division of College Work, the American Church Institute for Negroes, the Christian Social Relations Department, the Presiding Bishop's Committee on Laymen's Work and Seabury Press.

From these reports, Council members learned that:

► A total of \$437,446 was spent for refugee and emergency relief, overseas scholarships and inter-Church aid during 1954.

► Clergymen in country parishes no longer feel they are "forgotten men." "I think we have overcome that feeling, and what has developed has been a feeling of belonging," said the Rt. Rev. William W. Horstick, Bishop of Eau Claire and chairman of the National Advisory Committee on Town and Country Work.

► A seminarian may get experience as an Armed Forces chaplain during the summer, according to Bishop Henry I. Louttit, chairman of the Armed Forces Division, by becoming a "chaplain probationary," with the rank of second lieutenant or ensign in the Chaplains Corps, and by being assigned either to a chaplains' school or to serve as a chaplain's assistant. National Council approved the allocation of \$20,000 from a special grant for Armed Forces work, to be used to erect a building for American personnel stationed on Okinawa, which would serve both as a church and as a fellowship center for Americans and Okinawans. Another \$5,000 was allocated as the Episcopal share in the same kind of program currently being established in Japan by the General Commission on Chaplains.

► A statement is to be prepared on the "basic theology" of missions, to be followed by study materials on particular missionary areas.

► A recommendation will be made to General Convention that a Division of Camps and Conferences be set up as part of the Department of Christian Education. Recommending this is the Ven. Arthur O. Phinney, executive secretary of the Department of Youth of the Diocese of Massachusetts and consultant to the Depart-

ment of Christian Education of National Council.

► Efforts are being made to relate the American Church Institute for Negroes more closely to the National Council through an arrangement whereby the treasurer and assistant treasurers of National Council also serve the ACIN. A total of \$72,000, previously earmarked by National Council for a men's dormitory for St. Augustine's College, Raleigh, N. C., will go instead to the school's endowment fund since the dormitory is being built with outside donations. The \$72,000 is to come from expectations of the Builders for Christ campaign.

► According to the Very Rev. John C. Leffler, chairman of the Department of Christian Social Relations, "more diocesan departments (32) are conducting educational programs on alcoholism than in any other single subject." National Council approved a resolution "to explore ways and means of cooperating with federal government projects for the resettlement of American Indians in urban centers."

New Council appointments—all in the Department of Christian Education—include Miss Elinor M. Eccles as editor of publications in the Children's Division; the Rev. Dr. John W. Suter (SEE CUT) as a writer-consultant in the Division of Curriculum Development, and the Rev. A. Donald Davies as associate secretary in the Adult Division.

Miss Eccles has been Director of Religious Education at the Church of

the Incarnation, Dallas, Texas, for the past four years.

Dr. Suter, former dean of Washington Cathedral and a teacher in St. Paul's School, Concord, N. H., is custodian of the Book of Common Prayer. He is responsible for seeing that all editions and translations conform to the standard one, which he keeps in his possession.

Mr. Davies, canonically resident in the Diocese of Kansas, has been serving as associate secretary in the Leadership Training Division of the Department of Christian Education since November, 1954.

Before adjourning, the Council saw themselves in a preview of a filmstrip, "This is Your National Council," made in color and centering on the work at Church Missions House and in Greenwich, Conn. It is available from National Council's Audio-Visual Division for \$5.00.

For the second time since invoking the policy, Council played host to seminarians observing first-hand the work of the Church's chief administrative body. Representatives were from Seabury-Western Seminary, Evanston, Ill.

Facing a New Challenge

Cover Story

The Episcopal priesthood, which calls men from all walks of life, has beckoned a 37-year-old, much-decorated Army officer, veteran of combat fighting in two wars.

He is Lt. Col. George L. Barton, III, ordained to the diaconate two



Colonel Barton and family: Cecilia, Mrs. Barton, George and David

years ago, and now in the U. S. studying privately for advancement to the priesthood.

Resigning his commission and a post as a war plans officer with NATO's Central Army Group in Heidelberg, Germany, the colonel arrived late last month in New York aboard the *General Maurice Rose*. Final destination: Lynchburg, Va., where his father is headmaster of the Virginia Episcopal School.

Colonel Barton will serve on the faculty of the school as chaplain and Instructor in Religion, while pursuing ministerial studies.

For a man who parachuted with the 101st Airborne Division's Screaming Eagles during the Battle of the Bulge and drove deep into Communist lines with a tank task force in Korea, the call to the ministry may seem a paradox.

But service to the Church is nothing new to the holder of the Silver Star, four Bronze Stars and the Combat Infantryman's Badge. The colonel has been active in the Church since he was a choirboy and acolyte under the Rev. Dr. Churchill Gibson at the Robert E. Lee Memorial Church in Lexington.

Between wars, Colonel Barton, who enlisted in the Army as a private three months after Pearl Harbor and less than a year after graduation from Hamilton College, Clinton, N. Y., and who gained his commission via Officers' Candidate School, was lay-reader-in-charge of Grace Church, Yorktown, Va. The church had no clergyman and the Army officer was at that time stationed at nearby Fort Eustis.

He held a lay reader's license for practically all of his military career, and sought to use it wherever he was needed, which included such near-to-Army-installation locations as Mattoon, Ill.; Odenton, Md., and Yokohama, Japan.

While serving in Yorktown, Colonel Barton became acquainted with the Rev. Francis Craighill, rector of Bruton Parish Church, Williamsburg, who urged him to enter the ministry. Studying under Mr. Craighill, after returning from the Korean War, Colonel Barton passed his canonical examinations and was ordained to the diaconate in March, 1953.

Service to the Church, for the Bartons, has always been a family affair, with each member down to the youngest playing an active role.

When his family joined him in Germany in 1954, nine months after

the colonel's arrival, they pitched in to help him organize an Episcopal congregation at the 130th Station Hospital chapel in Heidelberg.

From August, 1954, until his return to the States, the colonel, although not a member of the Army

Chaplains Corps, filled in as acting chaplain at the hospital chapel during the gap between assignments of two Episcopal chaplains, the Rev. C. L. Burgence and the Rev. William P. Barrett.

The colonel had to build up the

REINHOLD NIEBUHR

Grace and Sin In Human Nature

RECENTLY a jailbreak occurred in an old prison in Boston, the circumstances of which shed considerable light on the complexities of sin and grace in human character; and incidentally refuted any doctrine of "total depravity." The prisoners involved in the "break" were very hardened "lifers" shut up in solitary confinement. They held about five guards as hostages and the problem was to break their resistance without sacrificing the lives of the guards.

Among the appeals made to them was one radioed from the adolescent daughter of the ring-leader, who appealed to the father "to do one right thing" in his long life of crime.

This appeal was not immediately successful, but it proved ultimately to be the shaft of "grace" which penetrated the heart of this desperate man. After days the prisoners consented to meet with a committee of citizens under the leadership of the well-known editor of the "Christian Science Monitor," Edwin Canham. This committee finally reached an agreement for the capitulation of the prisoners but not before they insisted that Mr. Canham be incarcerated for a moment in a solitary confinement cell in order to test the horror of such incarceration.

The desperation of solitary confinement in prison was undoubtedly the chief cause of the prison break, and this raises the question about the limits of punitive measures in dealing with

criminals of all sorts, including hardened criminals. Society has a right to regard its own protection against the criminal as one purpose of punishment. But every punitive measure must have some regard for the 'reclamation' of the criminal. It is obviously abortive if instead of reclamation it merely prompts desperation.

These criminals were hopeless and therefore desperate. They were not, however, "totally depraved." That is proved by the agreement which they reached with the citizens' committee. Granted that the agreement was made possible primarily by the failure of their break, it is nevertheless significant

that they exacted a promise from the citizens' committee to work for the amelioration of the harsh prison conditions. Here was the motive of concern for others and a sense of justice operative in the characters of men who had violated every canon of justice.

The final indication of the remnant of grace in even very sinful men was in the confession of the ringleader who was so stricken by the appeal and accusation of his daughter that he speculated about the possibility of being able to do "one good thing" in donating his eyes upon decease to some blind person. It was the expression of a rather pathetic hope but also the revelation of the remnant of goodness in a very sinful heart. He had chosen hope, not for himself, but for others.



Episcopal congregation almost from scratch. A German seamstress made vestments for him, and a carpenter fashioned a processional cross. A credence table was made at the hospital workshop.

Mrs. Barton, the former Cecilia Wahl of Kansas City, helped arouse the interest of the women in caring for the chapel and helping to vest the choir members.

Young Cecilia, 10, sang in the choir her mother helped organize; George, 11, was an acolyte, and David, 5, was credited with "bringing your mother to church every Sunday."

The congregation eventually numbered from 50 to 60 members every Sunday, and there was a children's choir of 14 members. The colonel conducted a service of Morning Prayer and Sermon on Sunday, and assisted once a month when Chaplain Kenneth M. Sowers came from Stuttgart to celebrate Holy Communion.

A Confirmation class of seven members was organized by Colonel Barton, but instructed by one of two lay readers he was able to round up. The class was confirmed by Bishop Stephen E. Keeler last Fall when the Minnesota diocesan visited Germany in his capacity as Bishop-in-Charge of the Convocation of American Churches in Europe.

Why does a high-ranking officer leave the Army to enter the ministry?

In Colonel Barton's case, it was no snap decision, but gradual progress towards a long-determined goal.

Two wars intervened, but the determination remained steadfast. He delayed a decision in 1940, he told interviewers, "because I felt the situation was such that my services were needed more by my country than in the ministry."

The man for whom a classroom and a pulpit will now take the place of battle fatigues and Army conference tables has strong sentiments to express concerning the criticism levelled at combat soldiers receiving the Sacraments before going into battle.

"If these men have their finger on the trigger," he told an *ECnews* correspondent in New York, "the country has the gun to its shoulder. You can't deprive a man of the Sacraments because of something he is doing because his own country wants him to do it. The Church backs up the military, while deploring the horribleness of it. You can't dodge the issue and let people walk all over you."

ACU Expansion

In an effort to enlarge its program and membership, the American Church Union has embarked on a five-year program of expansion for which it has set a fund-raising goal of \$100,000.

Chairman of a national committee to raise this sum is S. Duane Lyon, of New York, an active Churchman and advertising executive (SEE CUT). He is president of S. Duane Lyon, Inc. Honorary general chairman of the drive is Maj. Gen. Milton G. Baker, Wayne, Pa.

Plans for the drive were set in motion last month at a meeting of the ACU executive board at the Church of St. Mary the Virgin, N. Y. C.

As outlined by ACU President Spencer Ervin, Bala-Cynwyd, Pa., the five-year program calls for:

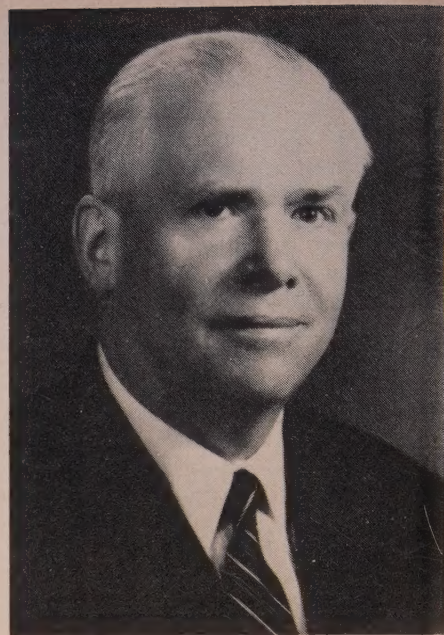
- Strengthening the primary aim of teaching the Faith.
- Continuation and expansion of efforts to restore the Eucharist to its central place in the life of every parish.
- A forward program to aid the Retreat Movement and Parochial Missions by providing for the training of leaders.
- Expansion of regional branch, parochial and university chapter programs across the nation.
- Sponsoring a National Priests' Convention and a Conference for Seminarians this summer.
- Development of an extensive youth program, including an extensive program for the Armed Forces.

Plans Ecumenical Report

A main item of business at the annual meeting of the Joint Commission on Ecumenical Relations of General Convention was discussion of the report it will present at the convention in Honolulu next Fall.

Meeting at the College of Preachers in Washington, D. C., Feb. 9-10, commission members charged their secretary, the Rev. James W. Kennedy of New York, with the responsibility of arranging for an ecumenical booth, and offered suggestions to be presented to the Presiding Bishop concerning the Ecumenical mass meeting scheduled during General Convention.

High on the discussion agenda were reports and follow-up plans on the World Council of Churches Second Assembly held in Evanston, Ill., last summer, and the biennial meeting of the National Council of



Chairman Lyon: \$100,000 Goal

Churches, which met in Boston in late 1954.

During the past year the commission has followed closely Episcopal participation in WCC and NCC, and has attempted to keep the entire Church informed and alert on all ecumenical matters, Dr. Kennedy reported.

The commission decided to give due publicity to three annual weeks of prayer: The Universal Week of Prayer (the first full week in January), the Week of Prayer for Christian Unity (Jan. 18-25), and The Seven Days of Prayer prior to Whitsunday, furnishing suggested materials for their observance.

Cooperation Urged

Regret that Roman Catholic clergy cannot meet on a friendly basis with other clergy to talk over common problems was voiced by Presiding Bishop Henry Knox Sherrill before 1,500 worshippers in the Fifth Avenue Presbyterian Church, N. Y. C., at an ecumenical service.

The bishop, who was elected last summer as a president of the World Council of Churches, deplored the fact that the Church of Rome does not participate with Protestant, Anglican and Eastern Orthodox Churches in WCC activities, but found even more distressing that fellowship with Roman clergy was thereby barred.

"It is not so much," the bishop declared, "that they don't come to our assemblies, but that our clergy cannot meet with their clergy, and that in simple ways in daily friendship we cannot come together."

Debt-Laden N.Y. Parish Now Leader in Community

If the Rev. Charles H. Graf, rector of historic and romantic St. John's Church-in-the-Village, New York City, possesses a sense of mission to keep fellow clergymen out of debt, you can't blame him.

When Fr. Graf arrived at St. John's in 1942, the parish was teetering on the brink of bankruptcy, saddled with what then may have been the heaviest such debt on any parish in the Church.

Total indebtedness was \$300,000, including \$15,000 back interest on a mortgage which covered the church buildings and 12 parish-owned apartment houses. Mortgage principal had been reduced by only \$15,000 over the previous 13 years. Rental income of \$40,000 a year wasn't enough to maintain and operate the properties. Regular annual church income was barely \$2,500.

A few more coughs and the parish would have been dead.

Today, St. John's has made a remarkable recovery. It has sliced its debts in half and paid for nearly \$75,000 in repairs and renovations. Payments on principal and interest are up-to-date, rental income has more than doubled, and church income has soared to \$16,000.

Far from being dead, the parish is one of the liveliest centers in the community. It is one of nine Manhattan parishes meeting or overpaying its missionary quota.

But Fr. Graf doesn't forget the long, hard climb—nor the fact that almost \$150,000 is still owing.

On his office wall are graphs depicting the recovery to date and the final goal of a debt-free parish. His vestry has voted to have a \$50,000, two-year campaign, partly to complete renovation of the church and parish hall, mostly to leave those buildings free and clear. The remaining \$100,000 mortgage, on apartment property, can then be amortized at an increasingly rapid pace.

The financial ills his parish has suffered, Fr. Graf feels, should be a warning to clergymen who are planning expansion while the country's economy is riding high.

St. John's invested heavily in real estate in 1929 and then, following the stock market crash, found itself strapped by the mortgage through which it had purchased the property.

"Churches should have three-quarters of the money in hand before

they touch an expansion program," advises the 43-year-old rector.

Now, he explains, is a period somewhat similar to 1929. A parish burdening itself with debt may face the risk of a future shrinking economy and curtailed income.

Another aspect enters in:

"Our future income," he says, "is based upon income-producing real estate. If I had my choice, I would not recommend the Church to go out and buy real estate. I sit at my desk half the time and run a business!"

Not all parishes could make the recovery that St. John's has. World War II and Fr. Graf's firm business head helped.

The war created a demand for small apartments in the city. Fr. Graf, whose background includes engineering and drafting experience, had many larger apartments in "St. John's Colony," as it is called, converted into small ones. Rental income leaped.



Fr. Graf: a challenge answered

He also let the parish take over business operations, formerly in the hands of a commercial manager, and negotiated a better mortgage with the bank. Under the terms, a constant sum is paid each month. Each succeeding payment contains more principal and less interest.

"It's very encouraging," says Fr. Graf.

For parishes which must go into debt, Fr. Graf has the advice that there is money available at 3½ per cent interest—the rate St. John's is paying.

As the parish's real estate situation has improved, so has its religious life. More apartments mean more tenants; more tenants in the neighborhood mean more people going to church. 'Village' population has increased through other residential building, too.

Ten years ago there was only one parish organization and no children's program. Under the direction of the rector's assistant, the Rev. Hugh E. Cuthbertson, there have been organized, for children, an arts and crafts class, a released time school, and a work and play group (*ECnews*, Apr. 4, 1954), besides the Sunday Church School, Junior Choir, and Acolytes Guild. More than 100 children participate each week.

Typifying the artistic nature of the community it serves, the parish sponsors, for adults, a Clay Club, a theater group, a ballet group, and an opera society.

Numerous celebrities have lived in St. John's Colony, among them actors Kirk Douglas and Eva La Gallienne.

St. John's celebrated its centennial in 1953. The church, neoclassical in design, was originally built in 1846 for the Presbyterians, later becoming Congregational, then Baptist. It has been an independent Episcopal church since 1856.

Its attractive gardens, pools, and outdoor altar are Greenwich Village showplaces. The church also boasts rare stained-glass portraits of Queen Victoria and Sebastian Cabot, and its own clay kiln.

Acolyte Festival

With more than 150 clergy, servers and visitors in attendance, the third annual Acolytes Festival for the Diocese of Southern Virginia and the Richmond area was held in St. Luke's Church in the capital city.

Led by Thurifer Stuart Switzer of Richmond, a colorful street procession preceded the start of a solemn high Mass, sung to the music of "The Mass of the Angels." The celebrant was the rector of the host church, the Rev. George R. S. Little.

The Rev. Chauncey F. Minnick, Trinity, Portsmouth, was the deacon and preached the sermon. The Rev. Alexander M. Robertson, Emmanuel, Richmond (Diocese of Virginia) was sub-deacon.

In his sermon, Fr. Minnick, formerly curate at the Chapel of the Intercession, Trinity Parish, N. Y. C., explained the ceremonial and vestments used in the Eucharist and described the purpose of rubrics.

Cathedral Role Described At Meeting of 32 Deans

"You don't buy an automobile because the automobile company shows you a picture of the factory; you buy it on the basis of the product."

With these words, the Rev. G. Paul Musselman reminded 32 deans of Episcopal cathedrals throughout the U. S. of their duty to refocus the cathedral's "chief business" on "training people to live greatly for a new hate-free, fear-free, greed-free world."

Declaring that "bringing Gothic to the city does not necessarily mean bringing God to the people," National Council's executive secretary for Urban-Industrial Church Work defined the cathedral as "the one place where the city is cared for and planned for and dealt with as a whole."

"American cities," Mr. Musselman told the deans, assembled for a two-day meeting at New York's Cathedral of St. John the Divine, "are suffering from spiritual hardening of the arteries . . . (not that) the people are irreligious . . . (but that) the religions have not grown up historically with the civilization (and) don't give the answer for the times in which we live."

"The cathedral," he said, "should return to its ancient role as the spiritual high-water mark of the city." It should keep abreast of the times by recognizing that "the press, radio and television are new means of education" and by developing, spiritually, "the snap of the news photographer."

Co-hosts at the conference, Feb. 10-11, were Deans James A. Pike of St. John the Divine, and Francis B. Sayre, Jr., of the Washington Cathedral.

Attending, besides Mr. Musselman and the deans, was the Rev. Dr. Frederick M. Morris, rector of St. Thomas' Church, Manhattan, who until recently was dean of St. Mark's Cathedral, Minneapolis.

Seeing More Clearly

The 90 feet between the bases of a baseball diamond may seem a very short distance to the fielder defending against the oncoming runner, but it is a long distance when it stands between a worshipping congregation and the celebrating clergy at a service of the Holy Communion in a large cathedral.

So thinks the Rev. Canon J. Alan diPreto, of All Saints' Cathedral, Albany, and, using a talent learned



Mr. Musselman addressing cathedral deans. At right, Deans Pike and Sayre

from his grandfather, who was a tailor, he has endeavored to shorten that distance through the use of larger designs on altar frontals and eucharistic vestments.

Doing his own designing and tailoring, assisted by the diocesan altar guild, Canon diPreto has turned out complete sets of vestments for the dean and cathedral clergy, with the chasubles distinguished by the replacement of narrow orpheys by wide ones, more easily seen by the congregation in the 150-foot-long nave.

The canon has also replaced the traditional finely-embroidered altar frontals with new ones bearing plain designs of large crowns, carrying out the theme of "Christ the King," central figure in the reredos.

Serving at the cathedral since 1950, Canon diPreto is also Episcopal chaplain at hospitals and at the Albany County jail.

In Brief . . .

The Rev. Canon Edward Ferguson, canon almoner to the Bishop of Dallas, and executive secretary of the E. D. Farmer Foundation for the Aged in Texas, has been appointed director of Social Relations for the Diocese of California.

The Rt. Rev. John S. Higgins, who advanced from Bishop Coadjutor to diocesan in the Diocese of Rhode Island, Jan. 1, upon the retirement of Bishop Granville G. Bennett, was honored recently by Brown University. The London-born bishop was

awarded an honorary Doctor of Laws degree.

Recipient of an award made annually by the Alumni Council of Beloit (Wis.) College was the Rev. Louis van Ess, rector of St. James' Church, Oneonta, N. Y., who received the school's Distinguished Service Citation.

Bishop Coadjutor Anson P. Stokes, Jr., of Massachusetts shared the rostrum with Auxiliary Bishop Jeremiah F. Minihan of the Roman Catholic Archdiocese of Boston when he addressed 750 persons of all faiths at the 22nd annual Good Will Dinner of the Brotherhood of Temple Ohabei Shalom in that city.

The Rt. Rev. Joseph S. Minnis, Bishop Coadjutor of Colorado, has succeeded Bishop Harold L. Bowen as diocesan. Bishop Bowen, diocesan since 1949, retired Feb. 2.

The Rev. Ernest A. Harding, rector of the Church of the Messiah and Incarnation, Brooklyn, N. Y., has been elected president of the Brooklyn Division of the Protestant Council of the City of New York.

The Rev. Dr. William H. Baar, a former Lutheran pastor, has been named Episcopal chaplain of the University of Chicago, succeeding the Rev. Dr. Bernard I. Bell, who resigned due to blindness.

The Rev. Arthur C. Kelsey, rector of Memorial Church, Baltimore, Md., has been appointed by the Mayor of Baltimore as a member of the Advisory Council to the Housing Bureau of the City Health Department.

Night School of Theology Launched by Long Island

An answer to the problem of how to train the increasing number of older men wishing to enter the ministry, but unable to leave their jobs to attend a seminary, is now offered by the Diocese of Long Island.

It is the Church's first diocesan night school of theology, which opened Feb. 8 at Garden City, bringing to fruition a long-time dream of Bishop James P. DeWolfe.

Under direction of the bishop and a top-flight staff of Long Island educators and scholars, the school provides an organized period of study for a minimum of three years for clergy candidates.

It also provides instruction on an adult level for lay readers, Church School leaders and others of the laity who are interested in courses in theology.

Long Island has 125 lay readers and 2,500 Church School teachers.

"We hope that many of our laity will avail themselves of the opportunity to take some of the courses offered," said Bishop DeWolfe in announcing establishment of the school.

Schedule and Term

Nearly 60 men are registered for the Epiphany term of 14 weeks, and 45 were present for the opening evening of instruction. The Michaelmas term, also 14 weeks, will begin on Sept. 14.

Paying tuition of \$10 a course each semester, the students take different two-hour courses on Tuesday and Thursday nights. On each night two courses are offered. Both are taught at the same time, from 8 to 10 o'clock, in different classrooms. The men sign up for one or the other.

For candidates only, one additional course is given on Saturday morning, from 10 to 12 o'clock.

Courses are offered in theology, Church history, the Bible, pastoral theology, liturgics, Church music and canon law.

Bishop DeWolfe is principal of the school, assisted by Suffragan Bishop Jonathan G. Sherman.

The Rev. Albert E. Greanoff of Huntington, chairman of the board of Examining Chaplains of the diocese, is dean; the Rev. Robert F. Capon of Port Jefferson is assistant dean, and Archdeacon Charles W. MacLean, diocesan administrator, is treasurer.

In the past, when an older man unable to attend seminary applied for postulancy in Long Island, the bishop

assigned him to study under an individual priest. Such a postulant has not had the discipline, the curriculum, nor other advantages of studying under more than one instructor.

The Long Island School of Theology is set up to meet this lack, as well as to remove the burden from numerous local clergy, some of whom have had several men under instruction simultaneously.

This now puts the task up to the carefully chosen and highly qualified faculty, whose responsibilities are diffused so that each instructor has no more than a single two-hour class each week.

Funds are expected to be available to invite visiting lecturers and scholars to take over some of the courses from time to time.



Bishop DeWolfe: schoolmaster

Temporarily, the School of Theology is using facilities of St. Paul's School, near Garden City's Cathedral of the Incarnation. Bishop DeWolfe hopes the new school may eventually have its own building.

At the diocesan office in Brooklyn, Archdeacon MacLean disclosed that Bishop DeWolfe had spent several years and exhausting effort in planning the school, and that the bishop's vision and perseverance were primarily responsible for bringing it into existence.

Explaining the purposes of the school, the archdeacon emphasized that it is in no way competing with the established seminaries of the Church.

"The bishop's point of view," he

informed, "is that any man who can go to a seminary must go."

Anticipating criticism that a night school of theology might produce a "watered-down" clergy, affecting the high standards of scholarship and training for which the Episcopal Church is noted, the Long Island administrator maintained that the new school is taking every precaution to see that this does not happen.

"Everything is being stiffened for providing the best guidance and seeing that a man has the intellectual and spiritual qualifications," he affirmed. "All the canonical requirements will be observed."

In Accordance With Law

The Board of Examining Chaplains, he pointed out, is acting as the school board. The bishop and the board insist that everything be done in strict accordance with canon law.

The school, intended for those who have completed high school education or more, nevertheless will provide special courses for non-graduates of high schools who might still want to enter the ministry. Such men must pass all courses required by the canons.

"There is nothing easy about this at all," said Archdeacon MacLean. He views the school as meeting a long-existent need in the Church.

"No seminary runs night schools," he added. "There are medical night schools and night business schools. Why not night schools of theology?"

"Standing Committees in every diocese are faced with this problem. Here is a systematic, accredited method of doing the job. If it works in Long Island, it should be workable in other dioceses. It's an answer to the complaint about the Church's many vacancies."

In Brief . . .

In Delaware, the annual New Castle County School of Religion of the diocese attracted this year a record enrollment of more than 400 persons.

The Rev. Canon Max A. C. Warren, General Secretary of the Church Missionary Society, London, was the Frederic Rogers Kellogg Lecturer for 1955 at Episcopal Theological School, Cambridge, in February.

The Rev. John M. Allin, rector, Grace Church, Monroe, La., is new director for the Sewanee Summer Training School (July 16-23) on the campus of the University of the South. He succeeds the Rev. Wallace M. Pennepacker of Memphis, Tenn.

Biblical Marriage Feast Re-Enacted in California

Biblical times lived again in San Francisco when ancient and symbolic wedding rites, forgotten since the days of Jesus Christ when He was a guest at the marriage feast at Cana, were brought back into use by Sandra Rietz and her bridegroom, Roderrick D. Jones.

Following ceremonies at Grace Cathedral, the wedding party went to a banquet reception where Sandra solemnly performed the age-old rituals prescribed by her father, Carl A. Rietz.

Some 150 friends silently watched the ceremony, described for them by the Rev. Dr. George Hedley, Mills College chaplain, who had performed the wedding.

Placed on the banquet table was a pair of 2,000-year-old earthenware lamps brought from Palestine by the bride's father. When Sandra and her husband lit them, it was thought to be for the first time in their 2,000-year history. The lamps represented knowledge.

Also on the table was a four-foot-high ceremonial cake of wheat and honey in the shape of a beehive, loaves of unleavened bread, sheaves of unthreshed wheat and the traditional sacrificial lamb.

The young bridegroom, at Dr. Hedley's direction, first broke a loaf of bread, dipped it into honey and offered it to his bride. Honey symbolizes the sweetness that comes from hard labor.

After Jones had sliced the wedding cake, symbolic of the "pleasure life's work can bring if entered into by man and wife," he offered his bride a sip of wine from a pottery vessel found in the Holy Land and dating back to the year 100 B. C.

At the climax of the ceremony, Jones carved the lamb, which represented the devout hopes of family and friends for the couple's happiness and success.

The entire banquet ceremony was arranged by the bride's father, who has done extensive research into early Christian food customs and who has made many trips to the Holy Land.

Ohioan 'Guest Star'

A 16-year-old Ohio Sunday School teacher, who last year won an essay contest on employment for the handicapped, was given a trip to New York to appear on the CBS young people's



Mr. and Mrs. R. D. Jones and her father re-enact ancient rites

current events forum, "Youth Takes a Stand," and a broadcast about her participation in the program was beamed to Bulgaria by the *Voice of America*.

Carole Rose Kiroff, first grade teacher in the Sunday School at St. Paul's Church, Toledo, owes this to her English teacher at Toledo's Waite High School, Miss Florence Rees, who heard that a college acquaintance was a guest judge on the program.

Miss Rees wrote Dr. George Hibbitt, now chairman of Columbia University's speech department, who in turn asked her to choose a contestant for his next guest appearance.

She chose Carole who, before and after the program, was interviewed by a *Voice of America* writer.

A description of the program, stressing the freedom with which the teen-agers are allowed to give their opinions on the air, and some personal information about Carole and her part in the show, were later broadcast to Bulgaria. She is of Bulgarian ancestry.

For their part in the forum, Carole and three other contestants each received a \$50 bond and a seven-language dictionary worth \$35.

Clergy Wives Speak Up

No artificial standards for "P.K.'s" (preachers' kids) and a wife's spiritual life is her own!

These two points were upheld unanimously by 24 clergy wives during their four-day conference at El Rancho del Obispo in the Diocese of

California as guests of Bishop Karl M. Block, diocesan, and Suffragan Bishop and Mrs. Henry H. Shires.

Each morning a discussion period was held, dealing with questions ranging from drinking and pouring tea, to parish calling and the advisability of wives' counselling. For example:

Should alcoholic beverages be served in the rectory? And what about drinking in other people's homes?

Because of the radical changes in drinking habits in America and because of the alarming increase of alcoholism, the women thought the whole matter should be studied afresh and given prayerful consideration by each clergyman and his wife.

How much should a clergy wife participate in parish activities?

She should not hold any offices. But in a small, new mission where the women may not be as familiar with the workings of, for example, the Woman's Auxiliary, a clergy wife could hold an office temporarily.

In connection with how much Church work a clergy wife should do, how about the extent of her community work?

Carrying Christianity into the market place, or rather into the PTA meeting, serving on hospital boards, auxiliaries, etc., were considered *musts* by most of the conferees. Bishop Block's comment was "we cannot become spiritual cocoons."

How much "food money" should be spent for baby-sitters while clergy wives attend Church services and

meetings?

Bishop Block was surprised that this was a problem. He said he felt sure that there were many women in congregations who would be glad to render this service to the vicar or rector's wife if the need were made known to them.

Should the parson's wife take part in parochial controversy?

No. But she must stand up for her convictions — principles, not personalities.

Most of the wives agreed that they should not go calling with their husbands, as it might prevent a person from bringing up some problem which he or she might otherwise wish to discuss with the rector.

But several wives said they often accompanied their husbands on "first calls" to newcomers, more in the nature of a social call.

At the conclusion of their meeting, the wives decided to send copies of their findings to their "colleagues" unable to be present, as well as to the wives of students at the Church Divinity School of the Pacific, Berkeley.

Russian Tactics Described

It's the women behind the Iron Curtain who are able to keep the Church alive.

This was what Mrs. Theodore Wedel found during a recent trip to Switzerland, France and Germany, where she had the opportunity to learn from Churchwomen in Berlin what the people in Soviet-dominated East Germany are up against.

And in vivid terms, she passed on to about 200 Richmond, Va., Churchwomen, who were guests of the Woman's Auxiliary of St. Matthews' Church, what she had heard firsthand of the struggle between Christians and Communists.

The churches in East Germany haven't been persecuted outwardly, Mrs. Wedel said, since the Russians know that would only strengthen them. The Church has always flourished in times of persecution and suffering. Russia's tactics are to interfere in little, annoying ways.

For example, she related, one of our deaconesses there told her they can teach all they want to about the Bible and the Church, but nothing whatsoever about social problems and the relation of religion to everyday life.

And it's particularly hard for the men, Mrs. Wedel was told. The men who hold down jobs find out that if it's known they're Christians and

connected with the Church in any way, they're by-passed the next time promotions or raises are given.

"It's the women behind the Iron Curtain," she told her audience, "who are able to keep the Church alive—women who are not working and aren't dependent on the Russians' good will."

These conditions, however, are awfully hard on young people. The only organization that can plan any kind of fun such as camping trips, sports, picnics, etc., is the Young Communist League. And if young people want to go to college, it "just happens" that members of the Young Communist League are admitted. For young people in the churches, there are Bible classes and that's about all.

But a Protestant clergywoman told Mrs. Wedel, "we do everything to get around this . . . you'd just be amazed at how many churches we find to visit."

Mrs. Wedel, who will preside at the Triennial of the Woman's Auxiliary in Honolulu next Fall, said she returned to this country with a very real feeling of "there but for the Grace of God go I."

Diamond Jubilee

Women don't like to own up to their ages, but the Woman's Auxiliary of the Diocese of Michigan didn't mind admitting to 75 years when it celebrated the Diamond Anniversary of its founding in old St. Paul's Church, Detroit.

About 1,000 women were present in the Scottish Rite Cathedral in the Masonic Temple to hear Mrs. Samuel Shoemaker, well-known devotional leader of the Church, at a morning session of the Jubilee meeting. That afternoon they saw a performance of "This is Your Life, Michigan Branch of the Woman's Auxiliary," which involved 65 women, and stories about many who had died or were unable to be there.

The skit was interrupted by "commercials" by Bishop Richard Emrich, and diocesan clergymen.

At the diocesan dinner, the ex-presidents and the newly-elected one, Mrs. Robert Durham, received from Bishop Emrich prayer books.

The presidents of the Woman's Auxiliaries of the Dioceses of Northern and Western Michigan and of the Canadian Diocese of Huron were guests.

Dinner speaker was the Rev. Samuel Shoemaker, rector of Calvary Church, Pittsburgh.

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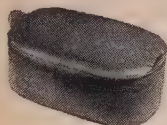
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Undaunted by Hurricane, Haiti Ups Church Support

Eighteen clergy and 60 lay delegates met at Holy Trinity Cathedral in Port-au-Prince for Haiti's 63rd annual convocation presided over by the Rt. Rev. C. Alfred Voegeli, missionary bishop.

The convocation elected deputies to General Convention in Honolulu next Fall, accepted one new mission and voted an increase in the financial support of the work of the Church in Haiti.

This latter action was particularly significant, since many missions reported they were still recovering from serious damage caused by hurricane "Hazel" last October.

Added to the usual activity of a convocation was the presence this year of photographers of the Alan Shilin Productions taking motion pictures of the Church's work in Haiti.

150 Miles to Church

Bishop Austin Pardue of Pittsburgh, conducted an unusual Communion service on his recent visit to U. S. servicemen in the Arctic Circle.

At Frobisher, Greenland, site of an Air Force base, word got around among the Eskimos that an Episcopal prelate was there. Some 200 Eskimos arrived by dog sled for a special service. They came as far as 150 miles bringing their children with them, the babies on their mothers' backs.

On his nine-day trip to the far north, Bishop Pardue confirmed serv-

icemen, held 12 services and made recordings to be broadcast to soldiers on isolated icecaps he couldn't reach.

Of the Eskimos' feeling for the Americans, the Pittsburgh diocesan said:

"The Air Force there is beloved by the people. Our tough airmen are regarded as angels of mercy."

Defends Natives' Rights

The Rev. Trevor Huddleston, head of the Community of the Resurrection (Anglican) in South Africa, has been fighting hard to prevent the removal of some 60,000 natives from their homes in Johannesburg's western areas to a new site some miles away from white habitation.

His vigorous campaign and other opposition resulted in a temporary government ban on public meetings in that city, which Fr. Huddleston promptly defied.

The City Council of Johannesburg refused to cooperate with the government and washed its hands of the whole mass removal scheme, primarily because of the denial of freehold rights. A resettlement board appointed by the government has been charged with administering the scheme.

The resettlement plan, reports *Religious News Service*, is part of the government's blueprint for cleaning up what it calls "the black spots," areas surrounded by "white" suburbs. Alternative housing has been provided for those due to be removed, but with no freehold rights such as



Some of the 200 Eskimos who came to receive Communion from Bishop Pardue

exist in the western areas of Johannesburg.

This means that although compensation will be paid—and many claim it is inadequate—home owners will become tenants with no chance of ever again acquiring property and land. Some natives have lived in their homes as long as 50 years.

These circumstances, as well as the fact that the Africans affected will be compelled to live much further away from their work in the city, have aroused bitterness, with many Africans saying they would refuse to give up their homes.

Fr. Huddleston, for years a recognized champion of native rights and a bitter opponent of the government's apartheid (segregation) policies, has challenged the contention that the whole resettlement scheme is a move to clean up slums.

He has pointed to worse slums outside western areas, but these, he claims, do not impinge on European areas.

The Anglican priest organized a photographic exhibition showing all phases of "this major tragedy." He took over a complete floor of a city store for his exhibition and made it his campaign headquarters.

Then Fr. Huddleston was served with a government notice of a 20-day ban on public meetings in Johannesburg (during removal operations), with no gatherings of more than 12 persons to be allowed unless permission were requested from the police commandant. This notice was posted throughout the city.

Minister of Justice C. R. Swart issued the ban presumably to prevent any action leading to violence. Fr. Huddleston received personal notice of the ban from detectives because of his known opposition to the removal scheme.

The priest said he had no intention of applying for permission to hold services to which the ban applied. Services at his church, he said, would be conducted as usual, and he called the order "the sort of interference no Christian can accept."

Meanwhile, removal of the first 152 families from Sophiatown in the western areas was carried out under guard of 2,000 police, armed with Sten guns and rifles.

Police prevented Fr. Huddleston from approaching many of the houses from which furniture was being moved. He called this show of force "a disgrace to any civilized community."

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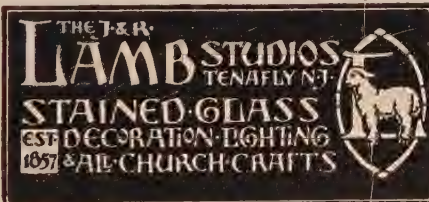
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A Statement - *and* *arrangements to*

A great many people are asking questions about making their travel arrangements to General Convention—in Honolulu this coming September. Perhaps this statement can help clear up some of the confusion.

First, people are wondering if there is sufficient transportation. The answer is that there probably will be adequate transportation but only for people officially connected with General Convention. For instance, this agency is now holding round-trip space on four scheduled overseas airlines for approximately 1600 people along with limited accommodations on two steamship lines. At the present time these are reserved exclusively for people who will be officially connected with the Convention.

Then, people who live in distant parts of the country are wondering whether or not they can make all of their travel arrangements through offices located in New York City. The answer is that **TRAVEL ARRANGEMENTS** can arrange your travel, regardless of where you live, to go anywhere in the world.

People are also wondering whether an experienced travel agency such as **TRAVEL ARRANGEMENTS** charges a fee for the service they render. The answer is that very definitely no additional cost is added to the published tariffs and rates of whatever established carrier you select. You pay nothing over the regular fares. The various carriers pay us a commission out of what they regularly charge for transportation.

Many people want to know also if they can make block reservations. This is possible provided it is thoroughly understood that accommodations thus reserved will be for the use of people officially con-

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Others want to know something about *TRAVEL ARRANGEMENTS*
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Some people want to know what chance there is for them to secure
accommodations to and from Honolulu so that they might unoffi-
cially visit General Convention while it is in session. This is a more
difficult question to answer. At the present time, all available space
is being held for those officially connected with General Convention.
This space will be held until June 15th. If the number of people
officially connected with the Convention do not exhaust the accom-
modations which have been made available by the carriers, then the
remaining space will be sold on and after that date to unofficial
visitors. People in this category can make advance reservations and
will be given a priority on such space as is available. When accom-
modations can be sold to unofficial visitors, it will be on a priority
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backdrop for youthful spirit*

'An invigorating setting'

cently resurrected ghost-towns; cattlemen gave way to cattle farmers, to hay farmers and sugar beet growers; and the physically magnificent area assumed its relatively permanent cultural shape without serious dislocations from its heady beginnings, though in a somewhat somnolent after-glow.

One constant was the dry, clear climate ("salubrious," as the old descriptions had it), which brought health-seekers; another was the scenery, which brought tourists.

Now the tourist business is providing a second boom of its own, and in Colorado's sped-up microcosm of America's history, a mortal's life would span the period from the first rough characters who went seeking gold to the modern tourists who go seeking a playground.

In any event, with the boost given by the national parks to Colorado's natural attractions, a new stream of transients come bringing gold instead of trying to find it. Motion-picture persons, always quick on the sniff of new fashions, have discovered the skiing there and thus given the ultimate cachet of glamour.

From the standpoint of the Church, the more significant newcomers are those who have come to stay as well as to look. Until recently, the state has grown more or less steadily, rather than spectacularly, and is still not large. There are only about a million-and-a-half residents, one-third of whom are in Denver.

But since World War II the influx has notably increased, especially among the young. As the old cities of the East make the road to opportunity even rockier, the way of the journey more barren and the rewards more dubious, couples choose the physical congenial life open to them in the West in preference to a distant and uncertain squirearchy back in their native parishes.

On the foundations, then of mining and agriculture, the lavishly gifted region enjoys this re-flower-

The Church in Denver

THE city of Denver and the state of Colorado comprise one of the few dioceses that are almost entirely products of post-Civil War America. There, the Church reflects its area's brief and unquiet history.

Remote from the national struggle that was to bring the end of a way to an old America, the mountainous region was first invaded by a rush of immigrants in 1858 when gold was discovered near Denver, and the life of the new society was evolved from

By CLIFFORD DOWDEY

the fortune-making industry of mining without the necessity of adjusting to vestiges of a past.

Where the mountains did not yield literally gold—that breath of life to the new America—they yielded silver and copper and zinc (and now uranium); cattlemen made their own gold out of the great plateaus.

The fever stage subsided slowly, leaving its colorful relics in the re-

Colorado's strong churches

ing where actual youth settles in a country which, despite its lapses, still retains the spirit of youth.

As Mr. Dowdey writes, the Colorado diocesan area is "enormous physically," and since the author intentionally has not included far-flung diocesan enterprises in his article, dealing specifically with the city of Denver (see BACK-STAGE), ECnews plant to schedule a story on the overall work of the Church throughout the whole diocese. This will be handled by Mrs. Ed (Ruth Margaret) Ogle of the diocesan staff.

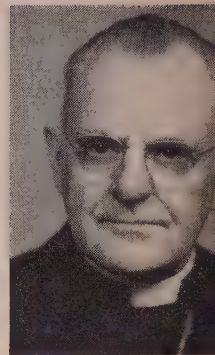
Denver, with all its aroma of a lusty era, is essentially a family city. The homes, mostly of brick and stone, are situated with the Rocky Mountains as a back-drop, forming a uniquely beautiful as well as physically invigorating setting for a community of homes, of good schools and strong churches. The churches, particularly—and most encouragingly—reflect the youthful spirit.

The Rt. Rev. Joseph Summerville Minnis, the new bishop, said: "This is a young man's country. The vigor and vitality of the clergy are astonishing to me. I am delighted with their zeal for their work."

The Diocese of Colorado ranks high in the national average in percentage of active communicants (over 18,000) and Denver, with more

Bishop Minnis—New diocesan, who has only enthusiasm for attitude of clergy and laity

Bishop Bowen, far right, recently retired. He leaves the diocese in 'sound condition'



than a half-million population, has sixteen churches (21, with missions, in the metropolitan area) topped by St. John's Cathedral, with a membership over 2,600. Those city churches have suffered the mutations of time with less disturbance than falls the lot of most of our urban parishes.

This, of course, is partly explained by Denver's lack of upheaval in population shifts. While there is an inevitable shift in population, there is a gradualism about it; neighborhoods change, but not over-night nor completely. In the Country Club District (in urban Denver) a strong parish is sustained at Ascension, the church of fashion; and, while there is change in the neighborhood of the Cathedral, it remains essentially an old, stable residential area. In addition, the suburbs are not at such vast distances as to discourage communicants, who have moved out, from retaining membership and active participation at the Cathedral.

Basically, suburbs have not *supplanted* the city as a place of residence. The heart of the city has not been abandoned in a flight to suburbia and it definitely could *not* be said—as of some cities—"nobody lives in Denver any more."

The suburbs are there and missions have not always kept pace with the changes or sudden growth in metropolitan Denver. But the outward movement of urban population does not, as yet, constitute the serious problem to the Church that it does elsewhere. While the downtown churches are not growing to any extent, they are generally holding their own and are mostly now in a healthful condition. In the rest of the diocese, missions enjoy a steady and flourishing growth. For in the whole diocese, as in Denver, important work of the Church is done at the parish level rather than at the diocesan.

This is the result of circumstances
(CONTINUED NEXT PAGE)



Saint Luke's Hospital, founded in 1881, is the largest private general hospital in the state.

rather than of design. The diocesan area is enormous physically, more than 100,000 square miles, with only seventy-five parishes, churches and organized missions, many of which are extremely small. They are separated from one another and the diocesan center not only by distance but by mountains, which make travel by train or bus difficult and, in some cases, well-nigh impossible. To go by car represents a real chore when an objective thirty air-line miles away means 175 miles on mountain roads.

This handicap, coupled with the fact that Denver has a self-sufficiency in its role of capital and state-center, caused a lack of strong control at the diocesan level. This was particularly true during the period when the Church reflected the somnolence which followed the state's boisterous beginnings.

In the early days, when churchmen

were contending with such violent hedonists as gambler Soapy Smith, aggressive bishops were vigorous in founding missions, starting schools (including responsibility for founding the advanced Colorado School of Mines), and established the splendid St. Luke's Hospital in Denver.

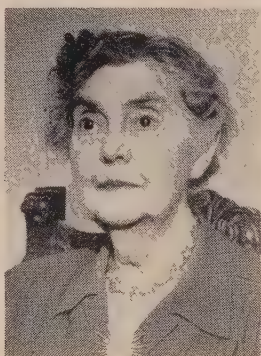
Then, in the after-flow, the Church became affected by the general apathy. Finances got in a poor way, and, though there certainly are wealthy Colorado Episcopalians, the Church seemed to have little luck in prying the money loose from them. At the end of this era (*circa* World War II), the Church stood in need of a strong administrator at a time which coincided with the resurgence in the whole state and the sudden new expansion of Denver.

At this challenging hour in the diocese's history, the Church was most fortunate in its bishop, the Rt.

Rev. Harold L. Bowen, who has just recently retired. Going to Denver as coadjutor in 1947, at the age of 61, he became diocesan two years later. Behind him was a long record as rector in Middle Western churches, with the seventeen preceding years spent in the Anglo-Catholic diocese of Chicago. While Denver has its so-called "high" churches, the diocese is predominantly evangelical—not to any extreme, but definitely not high. It is, at least, a reasonable supposition that the huge and complex administrative problems worked a real hardship on the now 68-year-old churchman with his history of parish work.

From the beginning, Bishop Bowen was an invigorating force on diocesan mission work, and their tremendous growth—in virtually a race with the rapidly expanding population—is one of the present and glowing signs of health in the Church in Denver.

Energetic laity pleases new bishop



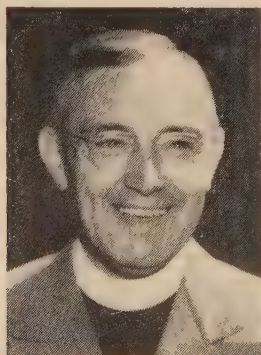
Mrs. Gerald Hazelhurst, left, diocesan Woman's Auxiliary head, member of St. Mark's

Mrs. E. T. Boyd, center, supervisor of 'Bishop's Scattered Congregation' in rural area

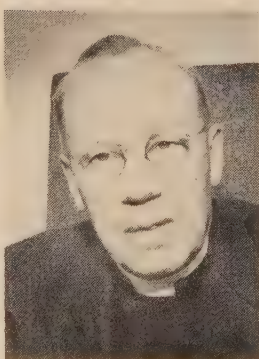
Mrs. Winfrid Douglas, president of Board of Trustees, of Evergreen Conference

Roy R. Prangle, right, superintendent of Saint Luke's Hospital

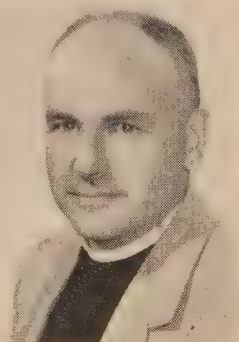
Three of 'zealous' clergy



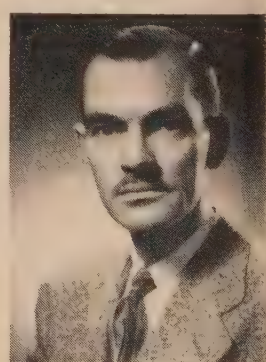
Cathedral's Canon Harry Watts, above, chaplain at hospital



Conrad Klein, at far right, treasurer of the diocese and member at Ascension



Dean Paul Roberts, center, who 'inspires love, discipleship'



The Rev. Alexander M. Lukens, left, St. Barnabas' rector

For other problems, Bishop Bowen brought a solid ability to the administration of long-range planning and multiple details, including in both phases considerable and desperately needed work of rebuilding and physical improvement. He pointed out that the want of diocesan financial strength was "not to be interpreted as parochial selfishness."

"Many of our churches and parish houses were in woeful condition, and the growth of our cities and towns have made it imperative that we should advance on the parish level rather than on the diocesan. In Denver, we are not even now keeping pace with the growth of population. . ."

Though Bishop Bowen agreed with the policies of the Board of Trustees, who insist on a wide margin of safety where loans are concerned, he was frankly disappointed at the low quotas of the parishes for the National Church; but recently it was voted to *meet the full quota* set at \$40,000. However, while the retired bishop might have suffered disappointment at some aspects of his episcopate, he leaves the diocese in a sound if somewhat modest position.

In anticipation of his eventual retirement, Bishop Bowen had requested a coadjutor who would succeed to the bishopric, and the unanimous choice fell upon Joseph Summerville Minnis. This fifty-one-year-old bishop (he was installed as diocesan on Feb. 2), who was born in Indiana and did his seminary work at Nashotah, served at the time of his election as vicar of the Chapel of the Intercession, of New York's big Trinity Parish. He has been active in addition to parish work, was a long-term fellow at the College of Preachers in Washington, D. C., and it is expected that his experience will cause him to continue the vigorous diocesan program instituted by Bishop Bowen.

For his part Bishop Minnis, in preparing for the episcopate, has only enthusiasm for the mental attitude he has encountered in clergy and laity. While there is natural conflict and difference of opinion in any diocese, Bishop Minnis tends to dismiss any differences as inconsequential, and said: "There are so few of us clergy here, we all get along with each other."

Though he has not committed himself on long-range policy, Bishop Minnis gives an impression of firmness and assurance, and a deep and pleased conviction at the zeal of the clergy. He is particularly impressed



by the youth that is emerging to help the older men in their work of literally "spreading the Gospel."

Yet, for all the optimism and the very real achievements in missions, the diocese does not rank high nationally in present increase in communicants. Though it does not share the proportionate populational increase of those southwestern dioceses which show a spectacular church growth, its ranking places it percentage-wise with some of the old-line dioceses.

A responsible diocesan authority feels, as a matter of fact, that the coming decade is crucial for the Church in Denver. It is possible that from its period of lag, the Church has not caught up statistically with its potential, nor do figures manifest the spirit felt by the new bishop. What the spirit can accomplish in living terms of the Church lies in the field of prognostication.

Certainly the new bishop brings confidence and ability, the clergy are zealous and there is a body of staunch laity—in, to repeat, Bishop Minnis' words, "a young man's country."

Among the diocesan citadels that stand solidly outside any prognostication, perhaps the best known nationally is St. John's Cathedral. Its fine staff is headed by Dean Paul Roberts, Newark-born graduate of Trinity College, now in his middle sixties, who is one of those vital and gracious personalities of the devotional life who sometimes come along to inspire love and discipleship.

With all the diocese's scattered parishes, the Church's ragged history, the later-day influx to Denver, where the Cathedral, with the backdrop of the timeless mountains, can symbolize the faith of the ages, and the zealous work of the diocesan clergy carries that faith today, there is every reason to hope that the new bishop's confidence is not misplaced.

To paraphrase an old, popular song: "The country is new, but God is old." It would seem that witnesses for Christ would find welcome in a land which suggests the illimitable, immeasurable powers of God's creation, and the effect of which upon an individual is expansiveness of response to things of the Spirit. END

St. Anne's Convalescent Home, Day School and Convent, where more than 14,000 children have been cared for in 25 years



He Went Looking For Free Supper ... And Found God

By JACK HARWELL

THERE was no room for God in Claxton Monroe's life. He was an agnostic. As a graduate of Massachusetts Institute of Technology, he had always been proud of his scientific training and his pragmatic approach to life. He didn't know if there was a God, but was sure that if there were, He—or It—had nothing to do with Monroe.

Having a degree in engineering and business administration, he had readily obtained a job with a New York advertising firm, and after two years was well on his way to becoming a successful businessman—until one night in the fall of 1936, when he and another man who lived in the same apartment decided to attend church.

It was not with any intention of worshipping, however, for they had only two objectives in mind: To get a free meal, and, to satisfy their curiosity.

The two men were not "looking" for anything, and they felt no particular divine urging to communicate with their Maker—if such there were. They were merely curious. They had thought that perhaps hearing church people tell of their religious experiences would be as good a way as any to pass an evening.

So they caught a subway car and went to a church where they ate dinner with a group of young people. Then they left, walked across town and entered another church where the services were just starting.

There was nothing spectacular about the testi-

Rector Monroe: 'God should rule'



monies the church members gave, Mr. Monroe found, and there was no crash of thunder, no blinding flash of light to announce that God had suddenly decided to appear in the service.

But, for the first time the young man had religion presented to him as something which affects a person's everyday life and helps him find joy and enthusiasm in his daily pursuits. He was challenged to discover for himself whether the Christian way of life had anything to offer. He left the church in a thoughtful mood, and for the next six months studied the situation carefully, objectively and scientifically.

Here was something worth discovering, he concluded, an adventure, perhaps, if nothing more. And so he decided to investigate the new doctrine and began practicing it in his own personal activities. He found that the problems which had once baffled him in his business office became easier to solve; his daily associations were more pleasant and he got on better with the other members of the office staff.

Slowly, bit by bit, almost without his being aware of it, a transformation began to occur in Claxton Monroe's life. The agnostic theories he had once applauded were no longer sufficient, and he began searching for some sort of ideology which would take their place, not only filling his needs but the needs of those about him as well.

Then suddenly, Monroe came face to face with the most important problem of all: What to do with his own life? More soul-searching and pondering, and then at last, convinced that God wanted him to and that his life would never be fulfilled unless it was in obedience of His will, two years from the time he went looking for a free supper, Monroe quit his job with the advertising agency and began preparing for the ministry.

An agnostic no longer, the Rev. Claxton Monroe today is the rector of St. Stephen's Episcopal Church in Houston, Texas. As he sees it, his main job now is to help others find Christ and teach them to seek His will.

"Under the Christian doctrine," he says, "I have accepted the philosophy that the intention of the Creator was that God should rule the world, and that human beings should obey His will. As we accept His discipline, human nature will be sufficiently changed in individual hearts to enable men everywhere to live together with a reasonable degree of harmony.

"I have seen for the first time the hidden religious foundations of the democratic way of life which originally—and which still theoretically—puts its trust in God. I understand now what William Penn meant when he said: 'Men who are not governed by God will be ruled by tyrants.'" END



PRAYER BOOK REVISION

CONCLUSION

'The hope of the Liturgical Commission is that its Studies will provoke a widespread interest in Prayer Book problems throughout the Church.' They have, and here a Commission member gives . . .

A REPLY TO CRITICS

By MASSEY H. SHEPHERD, JR.

THE editors of *Episcopal Churchnews* have graciously asked me to engage in a "reply" to the series of three articles they have published relating to the Prayer Book Studies put forth by the Standing Liturgical Commission of the General Convention.

In so doing, I venture the hope that my remarks will be understood as voicing the opinion of myself alone. I cannot speak for the Commission as a whole. They have not been consulted in the preparation of this rejoinder. And inasmuch as the members of the Commission have not always voted unanimously for every specific proposal made in its Studies, it would probably not be of one mind regarding each and every principle and criticism offered by the writers of this series.

At the outset, however, one matter of procedure should be made as clear as possible. The Standing Liturgical Commission was created by the General Convention of 1928 as a body to which "may be referred, for preservation and study, all matters relating to the Book of Common Prayer, with the idea of developing and conserving for some possible future use, the Liturgical experience and scholarship of the Church." The Standing Liturgical Commission is *not*, and has no intention of becoming a Commission on the Revision of the Prayer Book. It is only interested in presenting its work as "Studies," based upon a large amount of suggestions and criticisms that have accumulated in its files for almost a generation. It has no intention or desire of presenting any of its "draft liturgies," contained in the Prayer Book Studies, to any General Convention for action.

The hope of the Commission is that its Studies will provoke a widespread interest in Prayer Book problems throughout the Church. If this should take place, as there is every indication that it is, the Commission would welcome all kinds of criticism of its Studies, with a view of re-editing them in the light of the Church's reaction to them. Such an edition of its work, thoroughly revised, and including a general, overall review of the Prayer Book as a whole, might well bring together the general mind of the Church with regard to its liturgy and the possibilities of im-

proving it. We venture to believe that such a work would be of great value to any future Commission on the Revision of the Prayer Book that General Convention may see fit, in God's providence, to appoint.

It might well save the Church a great deal of costly time—so that a future revision would take up the energies of only *two* General Conventions (the canonically required number of revision), instead of the *five* Conventions such as the last revision demanded. More importantly, this procedure should spare the Church the spectacle of turning Prayer Book revision into an occasion for controversy.

There are many reasons why the present Standing Liturgical Commission is not adequate to act as a "revision" committee. Its personnel is very limited—two bishops, six presbyters, and two laymen—and its funds so scant that it has difficulty meeting the expenses of three meetings each triennium. Of money for research and secretarial assistance it has none. Moreover it lacks the proper facilities for experiment in testing proposed forms. Some of the seminaries have helped in this matter, but a seminary congregation is not typical of the normative parish.

It is a mistake, too, to assume that all members of the Commission are "liturgical experts." Even if they were, it is notorious that experts in liturgical matters, as in other fields of knowledge, do not always agree. A majority, rather than a unanimous vote, very often had to be accepted; for even in so small a Commission there is evident the varied traditions of our Communion, and the necessity for balancing conflicts with compromise.

An individual may propose a radical revision of a Prayer Book Office on his own initiative. But a Commission, which is in some sense, at least, responsible to the Church as a whole, cannot offer such radical reconstructions as Mr. Wigan desires and expect to get much of a hearing. In the one case in which the Commission did so—namely, the study on the Visitation of the Sick—the reaction of Dr. Richardson (who is certainly an expert) has been almost entirely negative. Instead he pleads for "a balanced reworking of our traditional forms." In fact, the only reason why the Commission was so radical in this particular case was due to the neglect of our present Prayer Book Office for the Sick almost entirely by the clergy. The form the Commission proposed was at least one

(CONTINUED NEXT PAGE)

'Past experience in Prayer Book revision has shown that it

which was being used in certain places, with apparently good effect.

While I would heartily agree with Mr. Wigan that revisionists should start with a foundation of biblical and historical principles, it seems to me that the tenor of his article really revolves around a purely Scriptural foundation, without reference to historical development. Our Anglican tradition is not that of the Puritans. While we appeal to Scripture as the basis for the doctrine of our liturgy, we have never sought to recreate a New Testament rite. Christianity was not only the fulfillment of Judaism's promise and destiny, but also it perfected the religious aspiration of the Gentile. Hence in the passage of the Gospel from a Jewish to a Gentile environment, there was development in its liturgical forms and expressions no less than in its creedal statements and organizational structure. To revamp the Consecration Prayer of the Eucharist to a form more nearly akin to the Thanksgiving said by our Lord at the Last Supper would rob our rite of the offering of the Gentiles to our common inheritance, and destroy the historical continuity of our worship at its most central and vital point.

To retain the Dominical Words of Institution and the prayer of Invocation of the Holy Spirit in our Consecration does not necessarily involve us in accepting either or both of the Eastern and Western theories of consecration. It is only the acceptance of that fullness of tradition that comes to us from the undivided Church. Our Prayer of Consecration is still in form a thanksgiving. It begins with praise and ends in a doxology, and its recital of the saving events is offered as a sacrifice of praise and thanksgiving.

I should strongly contest Mr. Wigan's assertion that our proposed form of the Consecration Prayer, any more than the present one in our Prayer Book, continues a "dressing up a petition as a thanksgiving." It is still a thanksgiving, into which a petition has been inserted. Even the Jewish thanksgiving over the Cup of Blessing, said by our Lord, had a petition—for the coming of the Kingdom. Surely the coming of the Holy Spirit is in a real sense, as St. Peter's sermon in Acts 2 shows, the manifest sign of the Age to Come. If Mr. Wigan's thesis should be carried to its logical conclusion, we may as well give up Christmas-Epiphany, though retaining Easter-Pentecost, in our Christian Year, since the Incarnation feast is a later Gentile accretion, and not a New Testament experience. (This is exactly what the Puritans, with their Scriptural liturgy, did!)

Penitence is demanded

With Mr. Wigan's other principal contention—namely, that the Offertory is not sufficiently related to the Consecration—I am in the heartiest agreement. I argued long and hard in the Commission meetings, and I intend to do so again, for the removal of the penitential devotions to a position before the Offertory. Not only does their present position represent a tedious and anomalous insertion between the two fundamental actions of "taking" and "blessing," they also make it difficult for people to see that penitence is demanded before they make their offering, no less than before they receive Communion. Our

penitential preparation should come before we even begin the Eucharistic action proper, and not be stuck in the middle of it.

As for the removal of the Intercessional also to a place before the Offertory, I can see no fundamental objection. Actually our present form is an Offertory prayer, stating the intention of the Eucharist for the healthy state of Christ's Church, which has been spun out into a detailed intercession for the various members of the Church. It may well be that the two ideas should be separated.

On one point, however, I fail to see Mr. Wigan's position. He objects to the Bidding Prayer as a substitute for the Intercession. Yet the Bidding form is probably the most ancient form for intercession in the Church's liturgy. It is true that the proposed liturgy eliminates the Lord's Prayer at the conclusion of the Bidding Prayer, thus robbing it of a concluding petition-prayer. But such a conclusion taken care of by the intercession for the Church in the Consecration (though doubtless Mr. Wigan objects to all petitions in the Consecration). Yet it seems to me that it is logical (and primitive) to have such an order as this: Offertory, with a Bidding Prayer followed at once by the Consecration, in which the object of the Bidding Prayer is stated in the petition for the Church and the benefits of Communion.

Modestly proposed rubric

The adverse comments of Dr. Richardson on the Baptism and Confirmation Study have much solid meat in them. This was the first of the Commission Studies, and since that time the personnel of the Commission has changed a great deal. There is no doubt that the present Commission as a whole feels that a "second" study on this subject is needed. But it is quite right in pointing out the disturbance made in the received doctrine about Confirmation. The whole theological problem of the relation of Baptism and Confirmation is still being debated, and it is doubtless too delicate a matter for the present Commission to determine without much outside help from all kinds of "experts"—Biblical and Patristic scholars, theologians and historians.

The Commission did feel, however, that it would be valuable to try and rethink this problem from the ancient perspective, when Baptism and Confirmation were part of one continuous rite and action. Hence we modestly proposed a rubric allowing for the conjunction of the two rites when there was an opportunity afforded by the baptism of adults. The late Dom Gregory Dix was doubtless much too radical in his theological reconstruction of the relation of Baptism and Confirmation; but his suggestion that we consider adult Baptism, rather than infant Baptism, as the norm seems to me a fruitful avenue of investigation.

On no portion of the Prayer Book has the Commission through the years received more suggestions for revision than on the rite of Holy Baptism. For one thing it is too long and too repetitious, as we now administer it. And if we are to make Holy Baptism part and parcel of the Church's regular worship on Sundays and Holy Days, as the Prayer Book insists, there is all the more need for shortening.

or not to tinker with a classic line of prose'

own opinion the Commission did not go far enough. I should contend that when Baptism is administered within Morning or Evening Prayer or at the Holy Communion, it should consist of only the promises, the Blessing of the Font, the Baptism (with the Sign of the Cross), and a Prayer of Thanksgiving. The form for the Blessing of the Font would then carry the full weight of stating and defining, albeit in the form of thanksgiving, the theological meaning of Baptism. If the rite has to be administered separately, then it might be introduced by a prayer of invocation and a lesson, or, as Dr. Richardson suggests, a lesson followed by a prayer. There are few clergy left these days, if any, who neglect careful instruction of parents and sponsors. Hence much of the exhortatory material in the rite, and the endless repetitions in the prayers, are unnecessary and tiresome.

Dr. Richardson implies, among his criticisms, however, that the more often a doctrine is stated in the service, the more impressive it is. Thus he takes the proposed rite to task for omitting three of the present rite's references to the death and resurrection of Christ. But he does not note that this primary theological reference has been inserted in a place where it is now absent—and that the most fundamental place in the rite—namely, in the Blessing of the Font. Nor can I see that the substitution of "born anew" for "regenerate" is unfortunate. Actually the word "regenerate" was retained in the opening Exhortation. The word is a technical theological word (like "satisfaction" in the Eucharist); and I see no reason why people should be hammered over the head with it, when it can be put in basic, and no less Scriptural English by "born anew," "born again," or "born from above." On these questions of terminology, the experts love to disagree! I venture to suggest, however, that the simpler minds in the pews prefer less polysyllables in their prayers.

New patches, old garments

The second Study of the Commission, on the Eucharistic lectionary, has not received much attention. It is the one piece of work that Dr. Richardson finds admirable in every way, because it is "conservative and practical." Speaking for myself only, I am not in the least happy about it; for it seems to me to be another example of putting new patches on old garments—the kind of tinkering that has gone on in every past revision of the Prayer Book.

What is needed here is certainly a fundamental study of the original principles upon which our present Eucharistic lectionary is built. If these principles should prove themselves to be still valuable, we should adhere to them. If they are no longer valid, we should be very "radical." But if we are radical, we should here adopt the suggestion of a pan-Anglican Commission to work on the problem. We ought to have, surely, throughout the Anglican Communion, a basically uniform Eucharistic lectionary. We shall never have this if each province goes its own way in changing Epistle here and Gospel there.

It is difficult to meet Dr. Richardson's completely negative attitude toward the Study on the Ministration to the Sick. As one who has had little experience

of a practical nature with this problem, I would not venture to debate with those who are knowledgeable in this field. It is well known that throughout our Church these days there is a revival of services of healing, sometimes with, sometimes without the Holy Communion. Doubtless some pooling of experience with these current usages is needed, possibly by a Commission of "experts" in this type of ministry.

Fresh start needed

The fact that our present Office is so largely abandoned implies that a fresh start is needed. What the Commission sought to achieve was a service, or series of services of healing which are designed primarily for public use in the Church. In private visitations, the clergy will no doubt continue to use the ministration of Holy Communion, as well as Unction, combined with such non-liturgical devotions as they may think fitting. In any case, I do not think the Commission had any notion, such as Dr. Richardson claims, of emphasizing physical, as over against spiritual healing. But we did believe very strongly that the Church's Office of Ministration to the Sick should not be tied in any way with its Ministry to the Dying. This latter should be an entirely separate thing, attached if need be to the Burial Offices, but not made, as it presently appears, a preface to Holy Unction.

The latest Study of the Commission, the one on the Litany, has called forth the usual dissatisfactions on the subject of language and style. The Liturgical Commission is acutely aware of this problem, and makes no claim to expertness in this matter. It would welcome all good suggestions for improvement of wording and rhythm. In general, past experience in Prayer Book revision has shown that it is better not to tinker with a classic line of prose. If its content is no longer suitable, it is best to make a fresh start.

Yet we should beware of the attitude that seeks to "canonize" the liturgical style of Cranmer. His genius in this matter was not unailing. There were times when his hand did falter. This whole matter of style is something that cannot be handled well by a committee, in any case. It is not easy to produce Collects and Suffrages on order. We believe, however, that our last American revision proved that great prayers can still be written, in a modern idiom, that blend with the older rhythms of the sixteenth and seventeenth centuries. Good examples are the alternative Prayer for the President in Morning Prayer, and some of the Collects contributed by Bishop Parsons and the late Bishop Slattery.

In conclusion, I should like to repeat a few words which I wrote two years ago on the occasion of the 400th anniversary of the Second Prayer Book of 1552. "Though our Prayer Book was produced in an age of bitter and oftentimes uncharitable controversy, it is not a controversial book, but our greatest instrument of unity. Again and again it testifies against the selfishness and partisanship and partialities that we are so prone to fasten upon it, and divide our strength. But by God's help we shall cling to it all the more loyally, neither fearful of improving it, nor reckless in changing it, for God has given it to us 'to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.'" END



Teenage Preparation For Marriage



WHAT THE YOUNGER GENERATION IS ASKING

By DORA CHAPLIN

THERE are still some people who say, "Why let teenagers discuss marriage? Why so soon? Time enough when the youngsters are engaged. Let them be young as long as they can."

One would have thought these unrealistic attitudes would have died out with Model T's and antimacassars. Not so. And if the serious contemplation of marriage is believed to destroy the joy of youth, we fear there must be sour grapes in the minds of the critics. The stark fact remains—teenagers are discussing marriage. Moreover, as we have said before in this column, preparation for marriage begins in the cradle. As personality develops, the child is gaining an impression of how the adults around him treat each other. Surely the basis of a happy marriage is the Christian responsibility for the personhood of each other. The foundation for these attitudes is, for good or ill, laid in the home, but all of our young people do not come from homes where it is easy to learn about Christian behavior. Within the Church, the Family of God, lie the resources for understanding what Christian Marriage can be.

God is concerned with every moment of our lives, and young people living within the tension and so-called "freedom" of modern life, are happy to find that the Church cares about their dating and their potential family life. The clergy know that in many cases help is more than ever necessary: a few of our young people live sheltered lives, most of them do not. Here are two typical letters from priests alert to the problem:

My dear Mrs. Chaplin

I am writing to you to seek advice on the possibility of inaugurating a class in this parish for teenagers on the subject of Preparation for Marriage. I am concerned with regard to the proper age as much as I am with the procedure. We hear the subject of divorce discussed a great deal, and it seems to me that our opportunity it not to deal with divorced people so much as with young people some time before marriage. Still, a thing like this must be very well done—it would be better not to do it at all than to do it poorly. Any suggestions you may offer will help immeasurably.

The Rev. McG.

Dear Mrs. Chaplin

Would you please recommend several good books on sex, written for the teenage level? I find your section in ECnews most helpful and worthwhile.

The Rev. McI.

Dear Sirs

A mimeographed book-list of suggestions will shortly be prepared for this column. In the meantime, if you have filed your back copies of *ECnews*, you will find a list on page 35 of the Jan. 10, 1954, issue. In case you no longer have this number I will comment on these books and others. I still think that *Facts of Life and Love for Teenagers*, by Evelyn Millis Duvall (Assoc. Press, \$3.00 or obtainable without illustrations in the 25-cent paper edition on newsstands), and *When you Marry*, (Assoc. Press \$3.75, by the same author and Reuben Hill) are invaluable. I hear constant appreciation of both from teenagers, engaged couples and young married people. They are writ-

ten with a simple, scientific dignity which is religious without always using religious terms. Dr. Duvall has recently published a third—*In-Laws: Pro and Con*, (Assoc. Press, \$3.95). This, as you may imagine from your counseling, is a timely volume! These three are excellent for your own shelves, to lend to young people, and also as an example of good interpretation for those who teach or conduct discussion groups. If you are interested in a book written for boys, I think you would find *Into Manhood*, by Roy Dickerson (Assoc. Press, \$2.00) very useful.

In preparing young people for marriage, there is very frequently a need to help the girls see that the career of home-making and motherhood is a vocation of the highest value. While women are still receiving much the same education as men in our schools and colleges, and while the woman who manages home and career is extolled and glamorized in magazines, there is too often an undercurrent of feeling leading the girl to think that the creation of a family is somehow a second-rate job. A counselor can prevent much misery by helping to counteract this false notion. For young-marrieds, and for your own shelf, there is the excellent *Background to Marriage*, by Anne Proctor (\$1.50, Longman's). It is written by a happy wife who is the mother of six children, and interprets marriage from the Christian angle, using much of our liturgy as a background to home life. Elton and Pauline Trueblood's *The Recovery of Family Life* (Harper's, \$2.00) is also

(CONTINUED ON PAGE 33)

On Sequence of Gospels

Author suggests Mark, Luke, Matthew, John in order

By EDMUND FULLER

ANOTHER new volume is released in Abingdon's great, growing commentary. It is Volume 4, but actually the eighth to become available.

► **The Interpreter's Bible: Volume 4: Psalms, Proverbs.** Abingdon Press. 958 pp. \$8.75.

The Introduction to the Psalms is written by W. Stewart McCullough, and the exegesis has been divided between Dr. McCullough and the late William R. Taylor. The exposition is shared by J. R. P. Sclater, Edwin McNeill Poteat, and Frank H. Ballard.

As the Introduction to the Psalter remarks, "The Psalms . . . have the distinction that, to a degree not present in any other part of the Bible, they contain the words of man directed to God." All this work is on the accustomed standard of the IB. For my part, however, I can't refrain from adding a plug for my own favorite book on the Psalms, reviewed

in one of the earliest of these columns, *The Psalms and Their Meaning for Today*, by Samuel Terrien (Bobbs-Merrill).

The Introduction and exegesis to the Proverbs are by Charles T. Fritsch, the Exposition by Rolland W. Schloerb. In my own experience, the very fact that the wisdom literature of the Bible, per se, has attracted my reading less than others makes this interpretation of it valuable and needed. Dr. Fritsch remarks that, "Israel redeemed the pagan wisdom of her day and made it theocentric." This reminded me of Augustine's "baptism" of Greek Philosophy.

It is observed in the exegesis that all the same, the moral conception of the Proverbs is essentially Socratic, "that if one knows what is right, he will do what is right. Conversion, or the change of heart, is not found in Proverbs."

Also recent in the line of commen-

(CONTINUED NEXT PAGE)



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tary are two volumes in pamphlet format, at 75 cents each, from Harper's Annotated Bible Series, comprising together the Gospel of Matthew, annotated in great richness, along with the full KJV text, by Frederick C. Grant.

Dr. Grant's eminence as a NT scholar is well established. On the evidence of the Ravenna mosaic of c. A.D. 440, he suggests Mark, Luke, Matthew. John as the likeliest sequence for the writing of the gospels. On the genealogy of Our Lord he is extremely stimulating. And in the much belabored "this rock" passage concerning Peter he interprets the referent to be the divine revelation. These are highly valuable and remarkably inexpensive study materials.

► **Interpreting Paul's Gospel.** By Archibald M. Hunter. Westminster. 144 pp. \$2.50.

This is the first concentrated work on Paul by another outstanding NT scholar. His purpose is to explore the heart of Paul's teaching concerning sin and redemption and to set this message before us in certain contexts of our present day world in which so many have repudiated the very notion of sin.

From the preaching of life in Christ, Dr. Hunter advances with Paul to the consideration of "last things" in his final chapter, "The Hope of Glory." Altogether a helpful and worthwhile companion to Pauline reading.

► **The Book of Revelation Speaks to Us.** By Herbert H. Wernecke. Westminster. 176 pp. \$3.00.

A lucidly written exposition for the unversed reader of what is to many the most puzzling and baffling of the books of the NT. Dr. Wernecke examines the main traditional approaches to it and discusses the complex images. He regards its message as one of urgency for us, a triumphant assertion of Christ as the goal of history.

► **Early Christian Interpretations of History.** By R. L. P. Milburn. Harper. 221 pp. \$3.00.

The Bampton Lectures of 1952 stand as a most distinguished contribution from this Oxford scholar. Christianity has always emphasized its nature as a religion of history, of God's work in history in terms of specific time and place. Christ was not just crucified, but "crucified under Pontius Pilate."

This is, of course, a study of early church history itself, showing how

RECOMMENDED READING

A Year Book of Legends. Christine Chaundler. Morehouse. \$2.85.
Hist. of Christian Philosophy in Middle Ages. Gilson. Random. \$7.50.
The Age of Belief. Anne Fremantle. Houghton-Mentor. \$2.75-50 cents.
The Universe and You. Helen H. Neal. Carlborg-Blades. \$4.00.
The World of Albert Schweitzer. Anderson-Exman. Harper. \$5.00.

from Clement to Irenaeus history was used in apologetic. The allegorical emphasis of Origen and the "straightforward chronicle" of Eusebius are discussed. In Augustine, Orosius and Salvian we find the theme of God's judgment in history. Historical elements in early Christian art, apocryphal stories (under which he treats the Assumption of the Blessed Virgin, discussing respectfully the recent dogma), and a chapter on "Fact and Symbol" complete the work. The book is scholarly and extensively annotated, but is readable with only reasonable effort by anyone interested in its subject.

► **John Whitgift and the English Reformation.** By Powell Mills Dawley. Scribners. 254 pp. \$3.00.

This volume represents Dr. Dawley's Hale Lectures, at Seabury-Western, in 1953. Historical rather than biographical, it studies the emergent Anglican Church of the Elizabethan age and the man, Whitgift, who played a great role in it, concluding as Archbishop of Canterbury. As Dr. Dawley says, in the forty-five years of Elizabethan England "was found the distinctive and unique place that Anglicanism occupies in the Christian tradition."

► **A Year Book of Legends.** By Christine Chaundler. Morehouse. 175 pp. \$2.85.

Imported from England, this pleasing and nicely illustrated book is rich in appeal for young and old alike. It contains 58 tales, grouped for the 12 months for reasons of appropriateness. They range from pure fantasy to the factual (as the conversion of St. Augustine) which may take on the aspect of myth or legend through universality. The Glastonbury Thorn is here, legends of St. Alban and St. Anthony, St. Christopher and St. James, the Wandering Jew, a Russian Epiphany legend, St. Patrick, and even (just how I can't say) the golden touch and the pied piper. King Wenceslas is here, and many others. It is especially to be recommended for children, but is enriching for anyone. In words cited

from E. E. Holmes: "... legends are the wild-flowers of theology, the ever-greens of history ..."

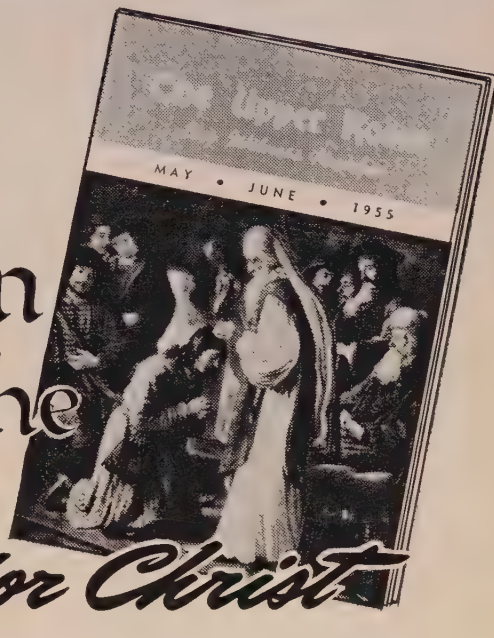
► **Loaves and Fishes.** By Katharine M. McClinton and Julianna M. Ashley. Morehouse. 127 pp. \$2.95.

This is the first time that this department has reviewed a cookbook and it is only a pity that it arrived too late for our Lenten Book Issue listing. Its subtitle is "Menus and Recipes for Fridays and Lent." So it is not wasted, by any means. The year round you may find intriguing fish dishes and various breads and

other non-meat preparations. The book is attractively presented and clearly set up. It contains complete lunch and dinner menus, as well as recipes. There is much stress on herbs and the authors seem to have drawn on the culinary traditions of many lands. END.



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WOMAN'S CORNER

On the Way to Honolulu

By BETSY TUPMAN

WHEN a woman Triennial-bound lands in Honolulu next September, she obviously will know something about what the big meeting of the Woman's Auxiliary is and about the Auxiliary itself, as well as her role as a member.

But just what is the Woman's Auxiliary and why the Triennial?

It may be unnecessary to point out the obvious, but by doing so you might get a clearer idea of just who you are and where you're going as a Christian as well as a Church member.

With this in mind, let's assume that the reader has never heard of the organization or its meeting. I shall devote the next 12 columns to articles about both.

I hope that at the conclusion of this series, women delegates may understand better just why they're in Honolulu and the women who stay behind may understand better just what's going on and how it affects them at home.

The next column will deal with *Are You Sure You Know the Woman's Auxiliary?* Certainly you know your parish auxiliary and what it does, but do you know the importance of your contribution as an individual in your circle group to

the world-wide program of the Church? Do you know how the auxiliary is set up on the parish, diocesan, provincial and national level? And why it's set up the way it is?

In the second April column, I'd like to talk about *Why the Triennial?* Not only why, but what it does and doesn't do. Many people have mistaken ideas about this every-three-year gathering of the women of the Church. As Mrs. Arthur Sherman, WA Executive Secretary, said once, "some think the triennial is just a group of women whose chief job is to decide how to spend \$2,000,000."

In May, the Woman's Corner will deal more specifically with the auxiliary and the triennial as the "outward and visible signs of the inward and spiritual grace" in the hearts and minds of women.

In subsequent issues, I will review what women have done collectively to put into action the three-year program adopted at their 1952 triennial, including what individuals around the country have been doing in the way of Christian witness and service.

Finally, I'll re-introduce to you some of the women who will play leading roles in Honolulu. **END**

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TEENAGE PREPARATION FOR MARRIAGE

Books worth reading

(CONTINUED FROM PAGE 28)

very fine, but not quite so much involved with everyday occurrences. It shows the sociological and religious angle in a more objective way, but would give you much "ammunition" for family sermons and instruction. The Roman Catholic Church with its Cana Clubs is meeting this need.

For the clergy, *Sex and Religion Today*, edited by Simon Doniger and published by Assoc. Press (\$3.00) is good, and it contains a splendid article by Reuel L. Howe on *A Pastoral Theology of Sex and Marriage*, showing the need for grace and forgiveness, a phase so often omitted in teaching young people. May I also call your attention to *The Mystery of Love and Marriage*, (A Study in the Theology of Sexual Relation), by Derrick Sherwin Bailey. (Harper's, \$2.50), and Dr. Pittenger's *Christian View of Sexual Behavior* (Seabury Press \$1.50).

I realize that books are expensive, but how often money is spent on less valuable tools! However, you will want to know of pamphlets and booklets, to give young people. Forward Movement Publications (412 Sycamore St., Cincinnati, Ohio) have several booklets, the latest of which, *Getting Married*, by Charles H. Douglass (5 cents), is very good. (The author has written a fuller treatment of the Marriage Vows called *I Take Thee*, obtainable from the Rev. Charles Douglass, Trinity Episcopal Church, 111 Haverhill Drive, San Antonio 1, Tex. (price, I believe, \$1.00. This is particularly fine for showing the relation of the Prayer Book Service to married life today, and I know of nothing like it.) Have you also seen *What Has God to Do With Marriage?* (10 cents from Holy Cross Press, West Park, N. Y.).

There are many more books, and also there are pamphlets by the score which are written purely from a sociological, psychological and physiological angle. Lists may be obtained from Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y. and Science Research Associates, Inc., 228 South Wabash Avenue, Chicago 4, Ill. You will find that these have a place, but the Christian Gospel must supersede them. END

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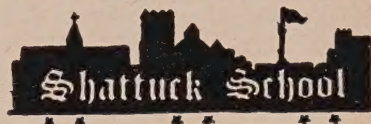
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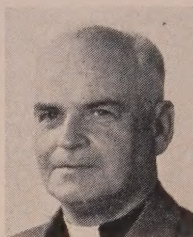
MEDITATIONS AND MUSINGS

The Scriptures I

BY ERIC MONTIZAMBERT

Episcopalians are not alone in their ignorance of the Bible. Only the other day I heard a Methodist preacher quote, as of Isaiah, "the Lord tempers the wind to the shorn lamb." To be sure, Methodism is itself of the loins of Anglicanism; and, under the undying influence of John Wesley, a goodly number of its people still read "the Book of books." There is a touch of irony in that, for such a statement cannot be made of the laity of the Mother Church. Yet we call ourselves "the Bible Church" and point with pride to the Scriptural corner stones that hold together the full structure of our Faith. But even our Seminary students are tragically unaware of the redeeming message of the Church's hand-book of faith and life.

The preceding sentence encompasses the point. Even the most brilliant of teachers cannot replace the lost years of a family life in which the Holy Scriptures were seldom or never read, and children released into a pagan society without the knowledge that "Thy word is a lamp unto my feet, and a light unto my path." It was so to the Psalmist who, ignorant of isotypes as I, knew the eternal values which at once create the joys of life and enable us to master its problems. We moderns are spiritually starved and intellectually blinded because we have forgotten the one source of that knowledge which is Eternal.



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EPISCOPAL CHURCHNEWS, MARCH 20, 1955

DECEASED

DR. JOHN R. MOTT, honorary president of the World Council of Churches, Jan. 31, at his winter home in Orlando, Fla., at the age of 89. He was Nobel Peace Prize winner in 1946 for his world work in Christian leadership. Memorial services for him were held in New York and Geneva, Switzerland, WCC headquarters. Though a Methodist layman, Dr. Mott held an honorary Doctor of Divinity degree from the Orthodox Theological Seminary in Paris and was a canon of the Washington Cathedral. He is buried in the Chapel of St. Joseph of Arimathea in the cathedral crypt.

THE REV. WALTER EDWIN DAKIN, grandfather of Tennessee Williams, playwright, in St. Louis, Mo., Feb. 14, at the age of 97. He served churches in Ohio, Tennessee and Mississippi and was the oldest living alumnus of the theological school of the University of the South, Sewanee, Tenn.

CANON GEORGE LEONARD PRES-TIGE, treasurer of St. Paul's Cathedral, London, and a former editor of The Church Times, in London Jan. 19, at the age of 65. An outstanding scholar of the Church of England, he did extensive research work for the lexicon of Patristic Greek, the language of the Greek fathers of the Christian Church.

THE VERY REV. A. S. DUNCAN-JONES, Dean of Chichester, Jan. 19, in Chichester, at the age of 75. He had served as vicar of several London churches, was editor of St. Paul's Review and other publications and chairman of the Central Council of Anglo-Polish Societies. He was a spokesman of the Church of England on foreign affairs and the Christian attitude to war, and in 1933 flew to Berlin to interview Hitler.

SISTER ALICE A. HORNER, Church Army, in Long Island, N. Y., Jan. 23, at the age of 72. Trained in England, she was commissioned in 1910. In England she worked in the slum districts in Sheffield. In America she began a parochial work at St. Ambrose's Mission, Philadelphia, and then was assigned to the Pine Ridge Agency, Indian Mission, South Dakota. She retired in 1948.

FREDERICK BRINGHURST, outstanding Delaware layman, in Wilmington, Jan. 6, at the age of 81. He had been treasurer of the diocesan convention for more than 50 years and since 1928, treasurer of the executive council. He was honorary senior warden for life

at the Cathedral Church of St. John, Wilmington, as well as honorary warden for life at St. Barnabas Church, Marshallton. In September, 1953, he retired after having been affiliated with the Wilmington Savings Fund Society for 47 years. His other Church service included more than 55 years with the Church School of St. Barnabas, a Bible Class at the cathedral and many years with the Brotherhood of St. Andrew.

ALBERT STICKNEY, since 1939 vestryman at Trinity Church, New York City, Feb. 2, at the age of 80. He was senior member of the law firm of Kelley, Drye, Newhall and Maginnes.

CHARLES ALEXANDER CAPRON, warden of St. James Church, Upper Montclair, N. J., Feb. 1, at the age of 68. He was a member of the diocesan standing committee, former president of the Laymen's Movement for a Christian World, Inc., and a trustee of Wainwright House, Inc. He was also a member of the law firm of Mitchell, Capron, Marsh, Angulo and Cooney and general counsel of the City Bank Farmers Trust Co.

THE REV. DR. JOHN S. BUNTING, former rector of Christ Church, Christiana Hundred, Delaware, in Wilmington, Feb. 21, at the age of 86. He served churches in Pennsylvania and Georgia as well, and from 1916 until his retirement in 1948, he was rector of the Church of the Ascension, St. Louis, Mo. He was noted in St. Louis for his interdenominational classes on religion and health. Since his retirement he has lived in Fairville, Pa., and was a member of Christ Church, Christiana Hundred. Dr. Bunting was the author of a number of religious books.

ROBERT K. SAWYER, warden at St. Andrew's-in-the-Field Church, Philadelphia, Feb. 11, at the age of 43. He was a teacher in the Church School there and also served on the executive committee of the Episcopal convocation of Germantown. Mr. Sawyer was managing director of the city, second highest municipal post. He had been prominently mentioned as a likely Democratic candidate for the mayoralty race if the incumbent, Mayor Clark, decided not to run for re-election this fall.

HAROLD S. SOPER, son of the Rev. Benjamin Soper, sometime rector of St. Stephen's Church, Miami, in South Miami, Fla., Jan. 28.

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March 25th—in the Church's Kalendar

THE Feast of the Annunciation of the Blessed Virgin Mary, kept on March 25, has been observed as a festival of major importance in the Christian Church since at least the seventh century A.D., and the date itself is mentioned by Hippolytus in the third century. Since the Annunciation recorded in St. Luke's Gospel is also the time at which the incarnate Son of God was "conceived by the Holy Ghost," the Church observes the festival of this event exactly nine months before it celebrates the tremendous moment when the same incarnate Son of God was "born of the Virgin Mary."

Until comparatively recent times all Christendom regarded March 25 as the true "New Year's Day." Both the secular and the ecclesiastical year began on that date. Thus, Richard Hooker, the great and classical Anglican theologian, remarks "We begin therefore our ecclesiastical year with the glorious annunciation of His birth by angelical embassy."

Nowadays, the secular year begins on Jan. 1 and the ecclesiastical year on Advent Sunday, but in earlier centuries Christians regarded the festival which inaugurates the new creation as the appropriate day for celebrating the new year. For in the Bible and Christian teaching, Christ is the new creation, and the life which Christians live in Christ in the Church is the new life. Because Christ is the great novelty of human history, the sinless and unfallen being strangely and wondrously born into a sinful and fallen world, it is He who makes all things new, who delivers us from the curse of necessarily supposing, like the writer of Ecclesiastes, that "the thing which hath been, it is that which shall be; and the thing which shall be, it is that which hath been."

This faith that God has done something utterly new and unique in human history delivers us from the endless, monotonous round of recurrence and repetition, and from domination by our own fallen past. It assures and convinces us that human life, however spoiled and corrupt, can be revived and renewed by the power of God.

It is God who takes the initiative and creates the startling novelty and sets it in our midst.

"The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." This great change in the midst of human history is God's work, not man's. We cannot change ourselves, but in the providence of God we may indeed be transformed and renewed by the divine power.

Yet, even in the Gospel narrative we note that man has his part to play in the process. God will not work his will among us and with us without some human act of surrender to that will. "Behold the handmaid of the Lord: be it unto me according to thy word." Thus Mary speaks for the whole human race the great words of resignation and surrender which enables the will of God to run its free course among us and have its way with us. It is because the simple girl of Nazareth knew how to face God and meet his demands with total surrender that she could also say, "Behold from henceforth all generations shall call me blessed."

But, the Feast of the Annunciation has another important lesson to teach us. The incarnation begins in Mary's womb. That is why the early Church saluted her as *theotokos* (bearer of God). It was soon found in the early Church that those who did not like describing Mary as *theotokos* were people who did not really believe in the incarnation in all its fullness. Rather, they supposed that Mary bore a man, Jesus, who, as the years went by, was related to God in some very peculiar and special way, indwelt by God and guided and sustained in all things in his spirit.

Any acquaintance with modern religious and theological writings will show that this is still true. The Christian belief that the divine word has been made flesh in the womb of Mary does imply that she played a special part in God's scheme for the salvation of man, and has a quite unique glory of her own. Some Christians may have exaggerated this truth to an almost idolatrous extent, but the truth itself remains. All generations of men must call her blessed because she is, as William Wordsworth finely says: "Our tainted nature's solitary boast."